In THE COMPANY OF THE PROMISED MESSIAH

By

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B.A., B.T.

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ACKNOWLEDGMENT

1. On account of my protracted illness for some time past I hesitated to send the manuscript of my book. "In the Company of the Promised Messiah", to the press, but Hassan Muhammad Khan Arif M.A., my nephew came to my rescue. He voluntarily offered his services to undertake the work of publication of the book. He went to Lahore and settled terms with the proprietor of the Lion Press to my satisfaction.

2. Owing to cataract in the right eye I was unable to read the proofs of the book, but Mr. Rashid Ahmad B.A. undertook to peruse the proofs and mark mistakes if any.

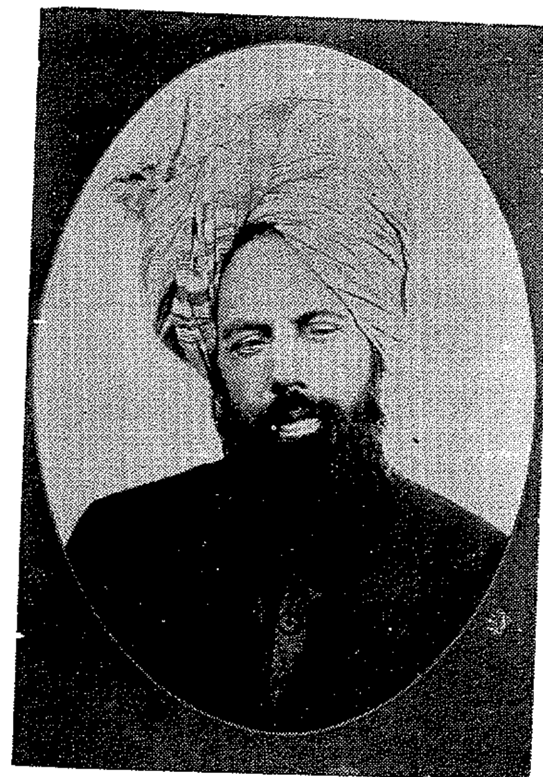
3. Chowdhry Sharif Ahmad Bajwa our missionary to England and America happened to read a portion of the manuscript. He was so interested that he asked me to have the whole of the manuscript and go through it from beginning to end.

4. Last, though not the least Mr. Barkat Ullah son of Master Qadir Bakhsh of Ludhiana a notable companion of the Promised Messiah (peace be upon him) was good enough to do the despatch work of the proofs with diligence and sincerity.

To all these gentlemen my best thanks are due.

Dated : 9th December 1977

Ali Muhammad
Rabwah.



THE PROMISED MESSIAH



CH. ALI MOHAMMAD
RABWAH

INTRODUCTION

Family records tell us that Raja Man Singh of Kot Qurban, our ancestor was the ruler of a petty state in Rajputana, India. His two sons, Kachwaha and Hawaha approached him with the request that they should be allowed to undertake a journey to Delhi, the well-known capital city of India in the North. The request was granted with certain limitations and necessary arrangements were made for the journey. The two brothers visited Delhi and were charmed by the beauty of the capital city. From Delhi they travelled to the North-West and stopped at a place, near the River Sutlej. This part of the country was included in those days in the territory of Sultan Shahab-ud-Din of Ghore. The two brothers presented a very beautiful and swift horse of excellent breed to the King, who was camping in the neighbourhood. The Sultan asked the two brothers what they would like to accept as the price of the horse. "As much land as we may cover from sunrise to sunset". Said the two brothers. The Sultan gladly consented to the bargain. The territory thus acquired lay on either banks of the river Sutlej and the descendants of the two brothers ruled over 1860 villages for eighteen generations and were nick-named as the *Ghorewah* Rajputs. We also, learn from family records that the *Ghorewah* Rajputs became converted to Islam in the very time of Sultan Mohammad Ghori.

It seems that in the beginning of the 19th century our great grand-father was compelled to give up their homes and hearths as a result of Sikh marauder's raids in East Punjab. Our grand-father, Khuda Bukhsh settled at Hathur, in the Ludhiana District. Even in those stormy days the family was gifted with the light of knowledge. Our grand-father, Ghulam Hussain was a renowned physician and a member of the local Panchayat.

The elder brother, Maulvi Naimat Ullah Gohar was an employee of the former Patiala State, where he caught the flame of Ahmadiyyat from his Ahmadi co-workers and friends. We, younger brothers at that time were mere students in the State High School, Basi. The author, along with his two brothers, Maulvi Naimatullah Gohar and Maulvi Ata Muhammad, had the good fortune to embrace Ahmadiyyat in 1906.

Brother Gohar visited Qadian in 1906 and pledged himself at the blessed hand of the Holy Founder of the Ahmadiyya Movement. He explained to us, his younger brothers, the aims and objects of the Movement which we readily accepted.

Brother Gohar decided to migrate to Qadian, the head-quarters of the Ahmadiyya Movement. The migration was purely on religious grounds. I was sent to Qadian on August 22, 1907 where I reached the following day.

I went to the mosque (Mubarak mosque) and saw bright faces glowing with inner light in the company of the Promised Messiah (peace be on him). Before the Imam

stood up to lead the Asar prayer, the Promised Messiah invited those who were prepared for initiation.

I was sitting just close to the Promised Messiah. I gave my hand into his and was initiated into the Movement. There were one or two persons more whose hands were above ours.

After the initiation, the Promised Messiah raised his hands for prayer. Then, the Imam (Maulana Maulvi Noor-ud-Din) led the Asar prayer.

I joined the Talim-ul-Islam High School, Qadian and was put in the seventh class. The Promised Messiah used to take his morning walks along with his companions but students of the school were not as a rule allowed to leave their classes and accompany the Promised Messiah in his morning walks, but I snatched sometime to accompany the Holy leader and listened to his talk. I had also the good fortune to say my Juma' a prayers in the Mubarak Mosque where the Promised Messiah (peace be upon him used to say his prayers after the Imam.

The memory of those blessed days is ever fresh in my mind.

On May, 1908, we in Qadian heard the sad and startling news of the death of the Promised Messiah at Lahore. His sacred body was brought to Qadian the following day and was placed in a room in the garden of Mirza Sultan Ahmad.

Before the burial of the Promised Messiah (peace be

on him) the members of the Ahmadiyya Community elected Maulana Maulvi Noor-ud-Din as Successor to the Promised Messiah.

Under the kind patronage of the headmaster (M. Sadr-ud-Din) and the Second Master (M. Muhammad Din), I passed my Matriculation Examination in 1911. I took up the profession of teaching and joined the Central Training College, Lahore, where I studied for two years. After passing the Teaching Certificate Examination, I came back to Qadian to serve my Almamater. I passed my Intermediate in 1916. I graduated from the Punjab University in 1918 and took up my degree of Education in 1920.

I now possessed two degrees from the Punjab University. I served the school for thirty-four years and retired in 1946. After retirement I was appointed to coach Senior students of Jamia Ahmadiyya in English.

Besides I was appointed to edit the monthly English Journal, "The Review of Religions" in 1946. I performed my new duty with diligence and continued to serve on the editorial staff till September, 1974. I served the Sadr Anjuman Ahmadiyya Qadian and Rabwah for sixty one years from 1913 to 1974).

Ali Muhammad.

PREFACE

It was on a mid-summer day, 1971 when my attention was drawn to the necessity of writing the history of Ahmadiyyat in English as well as the biography of some of the prominent companions of the Promised Messiah (peace be on him). The history of Ahmadiyyat by Maulvi Dost Mohammad H.A., served for me as a guide and pattern. I wrote the first article which appeared in The Review of Religions, September, 1971. The series continued to appear in the pages of the Review of Religions for four years.

Our American friends, new converts to Islam paid a visit to Rabwah and Qadian in December, 1975 and talked to me on the necessity of presenting the History of Ahmadiyyat and the Biography of the companions of the Promised Messiah in a book-form so that it might be useful to them for all times. Being convinced that the need was genuine, I arranged the series of articles in a book-form and with the kind permission of The Sadr Anjuman Ahmadiyya, Rabwah (Department of Publication). The book consists of twenty two chapters covering the most important events in the life of The Promised Messiah and Mahdi (peace be on him) together with the biography of as many as 106 companions of his.

The book is intended to convey the truth of the Ahmadiyya Movement in Islam to the four corners of the world and help the seekers to arrive at the truth. It is hoped that the humble attempt of the author will be duly appreciated and will go a long way to bring the truth nearer to their hearts.

Ali Muhammad.

IN THE COMPANY OF THE PROMISED MESSIAH

CHAPTER I

Ancestory, Birth, Early, Education, Higher Attainments.

Ancestory : Hazrat Mirza Ghulam Ahmad son of Mirza Ghulam Murtaza of Qadian, District Gurdaspur, belonged to a notable family of Mughals who held sway over a considerable part of the Punjab from 1530 to 1802 A.D. Mirza Hadi Beg Barlas of Samarkand migrated to India with 200 of his followers and met Emperor Babar in Delhi in 1530. The immigrants were highly respected by the Emperor who granted a large piece of land near the River Beas and appointed him the "Quzi" of the area. Islampur, the residence of Mirza Hadi Beg became a flourishing town in the neighbourhood, and became known as Islampur Qazi. By frequent use, Islampur was dropped and "Qazi" or "Qadi" became in popular use. The Mughals of "Qadi" or "Qadian" filled important posts under the Mughal Emperors of Delhi. Emperor Farrukh Siyar (1713-1719) bestowed the rank of Haft-Hazari (Commander of seven thousand) on Mirza Faiz Mohammad and conferred on him the title of "Azdud Daulah" (Strong Arm of the Empire).

Mirza Gul Mohammad son of Mirza Faiz Mohammad was a strong ruler. He held his own against the unruly Sikhs of the Punjab. During the time of his son, Mirza Ata Mohammad, the Ramgarhia a Misl under Jassa Singh invaded Qadian and treacherously entered the town which was given to plunder. The ruling family were turned out in a cold dreary night. Their lives were spared but everything valuable was confiscated. The family took shelter at Begowal in the Kapurthala State and were granted asylum by Sardar Fateh Singh. Mirza Ata Mohammad was poisoned to death by his enemies in 1817. Mirza Ghulam Murtaza, son of Mirza Ata Mohammad brought his body to be buried at Qadian.

Mirza Ghulam Murtaza and his brothers saw service under Maharaja Ranjit Singh (1800-1839). The Maharaja granted proprietory rights over Qadian and five neighbouring villages to Mirza Ghulam Murtazra who was allowed to return to Qadian, his ancestoral town. Mirza Ghulam Murtaza was recognised as the chief of Qadian by the Maharaja and his successors.

Birth : Mirza Ghulam Murtaza was blessed with the birth of two sons, namely, Mirza Ghulan Qadir and Mirza Ghulam Ahmad. The elder one Ghulam Qadir, was born probably in 1831 and was brought up in the family traditions of swordsmanship and manly games. During the political turmoil of 1857, Mirza Ghulam Murtaza raised a force of 50 'Sawars, to help the British Indian Government under the command of his elder son, Mirza Ghulam Qadir who fought an action at Trimu Ghat, near

Gurdaspur. The young Mirza helped his aged father in the pursuit of legal cases for the defence of family rights. After the death of his father on June 2, 1876, Mirza Ghulam Qadir was recognised as the head of the family. He died in 1883, leaving as his successor Mirza Sultan Ahmad (his nephew) to be the head of the family. After the death of his own son, Mirza Ghulam Qadir adopted, Mirza Sultan Ahmad son of Hazrat Mirza Ghulam Ahmad to be his successor.

Elementary Education and Higher Literary Attainment

Hazrat Mirza Ghulam Ahmad, the younger son of Mirza Ghulam Murtaza was born on February 13, 1835, at Qadian. Hazrat Mirza Ghulam Ahmad himself writes, "When I was six or seven years old, my father engaged the services of a local teacher, Fazal Ilahi by name, who taught me the text of the Holy Quran and a few books on Persian. When I was ten years old, my father employed an Arabic teacher Fazal Ahmad, by name, who taught me a few books on Arabic Grammar. At the age of eighteen, I studied Arabic Grammar, Logic and Philosophy with Maulvi Gul Ali Shah of Batala. I studied medicine with my own father who was an experienced physician".

Having got proficiency in Persian poetry and literature Hazrat Ahmad continued his studies in the *Persian* language. Saadi's *Gullistan and Bostan* were his favourite books. He was also well-versed in the study of Nizami's Sikandar Nama and Firdausi's Shahnama. As a result of

his vast study of the Persian language and literature he acquired a fine taste for Persian poetry and wrote a number of Persian poems which have been collected and published in a book-form called the Durr-i-Samin.

After being commissioned in the office of Messiah and Mahdi, Hazrat thought it necessary to convey the Divine message to the learned Ulema of Mecca, Madina and other towns of the Arab countries. This required a high proficiency in the Arabic language, which, he felt, was wanting in him at the time. He, therefore, prayed to God to make up the deficiency. His prayer was heard and he was taught 40,000 roots of the Arabic language. On the strength of this God-given knowledge, he wrote a number of books in Arabic and sent them to the ulema of Mecca and Madina. One of these books viz., The Ejaz-ul-Masih was sent to some of the ulema of Cairo who appreciated the style and diction of the book. But Syed Mohammad Rashid Raza, Editor of the "Al-Manar" of Cairo made an adverse criticism and boasted that a book of this kind could be written within seven days. The Promised Messiah despatched to him a copy of another Arabic Book "Al-Huda wat Tabsirato Le man Yara" الہدیٰ والتبصرة لمن یریٰ and demanded of the Editor of the "Al-Manar" to write a similar book in the best of Arabic style and diction. He also predicted that the Editor would never venture to take the field against him. The Editor kept mum for the rest of his life and did not write a single line notwithstanding the demands made by the Ahmadiyya missionaries in Egypt in later yaers.

Hazrat Mirza Ghulam Ahmad was passionately fond of studying the text of the Holy Quran and pondering deeply over its contents. He was equally fond of the Holy Prophet Mohammad and an ardent lover of him (peace and blessings of God be upon him). He would not tolerate any adverse criticism from any quarter unless he had refuted the false charges against the person of the Holy Prophet (peace and blessing of God be upon him). He wrote a number of books (83) in defence of Islam and its Holy Founder (peace be upon him). His mighty pen produced literature on Islam in Urdu, Persian and Arabic. In the beginning of 1889, he was ordained to invite the people, (Particularly the Muslims) to submit allegiance to him. In this way he gathered a number of people who had the love of Islam in their hearts. His followers became known as Ahmadis, whose number has ever been on the increase and are to be found in all parts of Asia, Europe and America.

CHAPTER II

Islam in Danger :

The nineteenth century was full of perils for the Indian Muslims. The central Mughal Empire of Delhi was tottering to a fall on all horizons. The East India Company's territories in India by the middle of the 19th century comprised the whole of India from Cape Comorin to the gates of the Khyber Pass in the north-west. As a result of the Indian Mutiny of 1857, the Indian Muslims bore the brunt of the British wrath and were subjected to cruel treatment at the hands of the victors. The clergymen, both Catholics and Protestants, took the field particularly against the Muslims. Using all sorts of weapons, the clergymen launched their slanderous and venomous attacks against Islam, its teachings, its Holy Founder and its God Himself. Fiery speeches from the pulpit and the platform were hurled against Islam—the sole target of their attacks. The forces of philosophy and science were marshalled against the teachings of Islam. The Muslim Ulema, who were ignorant of modern sciences, and of the dextrous methods of proselytization of the Christians were no match for the Christian missionaries. They stood aghast before their agile adversaries not knowing how to refute their arguments and prove the superiority of Islamic teachings over Christian dogmas. The missionary peril loomed large over their minds. Here, there and everywhere Christian missions and Christian churches were to be seen

with British officials and clergymen hand-in-glove witheach other in spreading Christianity. The result was that hund, reds of thousands of Muslims were won over to Christianity some of them belonging to the noblest of Indian families. The Ulema, ill-equipped as they were, for the defence of Islam, sought refuge in the niches of the mosques.

The universal lethargy over the Muslim world and the masterly inactivity of the Muslim Divines required a strong personality to cope with the situation on a universal level if Islam was to be saved and the Muslim world were to survive. The angels of God were walking upon earth in search of a Renovator who would rightly guide the Muslims and restore Islam to its original pristine purity. The publication of the Barahin-i-Ahmadiyya (in 1880-84) by Hazrat Mirza Ghulam Ahmad of Qadian, India, sent a thrill of joy among the Indian Musalmans who came to regard the author of the book as the Saviour of Islam. They placed their high hopes in him and requested him to become their spiritual guide.

In 1882, Hazrat Mirza Ghulam Ahmad received the following message from God :

يا احمد بارک الله فیک ـ مارمیت اذرمیت ولکن الله رمی
الرحمن علم القرآن ـ لتنذر قوماً ما انذر آباءهم وتستبین
سبیل المجرمین ـ قل انی أمرت وانا اول المؤمنین قل جاء
الحق و زهق الباطل ان الباطل کان زهوقا

"O Ahmad, God hast blessed thee. Thou didn't throw, when thou threwest, but God threw it. It is God, the Gracious, Who taught

the Quran so that thou mayest warn those whose forefathers had not been warned, and that the path of culprits may be made manifest. Say, I am commanded to guide the world to the path of righteousness and I am the first to believe. Say that truth has come and falsehood has vanished. Verily falsehood is vanishable".

According to this revelation he was ordained to declare that he was assigned the task of renovation of Islam and the redemption of the Muslims. This revelation was already included in the Barahin-i-Ahmadiyya which was published in 1882 (First two parts).

Qadian of 1882 :

Qadian, which was the seat of learning under the Mughal Chiefs, lost all its glory after it was invaded and plundered by the Sikhs in the 18th century. About the year 1880 it was only a village inhabited by the Mughals, Hindus, Sikhs and others. The village was situated in a remote corner of Gurdaspur District where there were no facilities of life. It had no doubt, a Government Primary School where the Munshi taught his little wards. There was also a post office which was run by the school master. There were no shops in the village which could supply any victuals or sweatmeats to the locals or the travellers. The author of the Barahin-i-Ahmadiyya was born in this village and was brought up under the guidance of his benign father. He received his early education from private tutors. As the Barahin-i-Ahmadiyya was published, its fame spread far

and wide; seekers-after-truth were attracted to Qadian so that they may have a glimpse of the illustrious author of the Barahin. Qadian lies 33 miles to east of Amritsar and only 11 miles from Batala.

VISITORS :

1. **Pir Siraj-ul-Haq Nomani,** of Sarsawa, India, a scion of Shaikh Jamal-ud-Din of Hansi, was a well-known spiritual leader with a large following. He was the first man, ever, to pay a visit to Qadian in 1882. As soon as he met the author of the Barahin-i-Ahmadiyya he was beside himself with joy. He found in him the true guide and Saviour of Islam. After this he frequented Qadian till he finally settled there so that he might live in the blessed company of his spiritual Master who was eloquent about the Pir Sahib as being pure-hearted, straight forward and devoted to the cause of righteousness and of Islam. He recorded the events of his Master's life in a book called the Tazkira-tul-Mahdi. He died at Qadian on January 3, 1935.

2. **Munshi Abdullah Sahib of Sanaur, Patiala, India.** Even in his youth he was in search of a spiritual guide. His uncle Muhammad Yusuf spoke to him about Hazrat Mirza Ghulam Ahmad of Qadian. He paid a visit to Qadian in 1882. Soon he became a devoted follower of the Hazrat Imam Mahdi, bore his company through thick and thin and was an eye-witness to the numerous signs and saw the fulfilment of predictions of his holy Master. He had the privilege to accompany him to Hoshiarpur, Ludhiana, Delhi and many other places. He was the eye-

witness to the sign of the *red drops that fell on the shirt of Hazrat Imam during the course of a vision.* Hazrat says about Munshi Abdullah:

> This good young man was drawn towards me because of his spiritual affinity. I am sure he is one of those faithful friends who never waver at the appearance of trials and tribulations (Izala-i-Auham). He died on October 7, 1927 at Qadian.

3. **Chaudhri Rustum Ali Khan,** belonged to a respectable family of Madar, Jullundhar District. He joined the Police Department and retired as Court Inspector. He was well-known for his honesty and integrity. He was one of the most devoted followers of the Imam. On retirement he came to Qadian where he breathed his last on January 11, 1909.

4. **Sayyad Nasir Shah of Lahore.** A passionate lover of the Promised Messiah. While still in service he saw in a dream that he was wanted by the Promised Messiah. He at once made for Qadian and related his dream to his holy Master, who told him that the publication of the book *Nazool-ul-Masih* was being delayed for want of funds. Sayyad Nasir Shah at once placed the sum of Rs. 1,500/- at his disposal which he had collected for his Hajj expenses. After retirement he settled in Qadian. The Promised Messiah loved him dearly. He expired on January 1, 1936.

5. **Messrs Ilahi Bukhsh Accountant, Abdul Haq Accountant and Muhammad Yusuf** also visited Qadian in 1884. Ilahi Bakhsh afterwards turned a renegade and met a disasterous death.

6. The great **Maulana Maulvi Noor-ud-Din** of Bhera (Pakistan), royal physician to the Maharaja of Jammu and Kashmir, the most learned man of United India; a great scholar of Arabic, logic and philosophy; an orator, writer, theologian; the very model of piety and trust in God. The perusal of the startling advertisement in the beginning of the Barahin-i-Ahmadiyya brought him to Qadian in 1885. At first sight he recognised in Hazrat Mirza Sahib the Reformer of the age and fell in ardent love with him. During the interview Hazrat casually remarked, "I hope you will come back soon", the Maulana replied in the affirmative and again came to Qadian in 1894 never to go back to Bhera, his birth-place.

Because of his literary attainments, piety, faith in God, his selfless devotion to the cause of Ahmadiyyat, the Maulana was regarded as the topmost man among the followers of the Promised Messiah. This is why he was unanimously elected as the First Successor of the Promised Messiah after his death in 1908. After a brief span of six years of his pious caliphate, the Maulana expired on Friday, the 13th of March, 1914. He was laid to rest by the side of his holy Master in the Bahishti Maqbra on 14th March, 1914.

The Men of God from Kapurthala.

7. **Munshi Zafar Ahmad**, registrar High Court, Kapurthala, got hold of a copy of the Barahin-i-Ahmadiyya. He studied it and read it out to his friends and soon became an ardent admirer of the author. Similarly **Muhammad Khan** and **Rure Khan**, officers of State, eagerly sought the first opportunity to see the auther of the Barahin-i-Ahmadiyya. The trio of friends paid their first visit to Qadian in 1886 and requested Hazrat to initiate them. But he politely turned down the request as he was not ordained by God to do so. But he told them to see him frequently. When Hazrat received in 1889 the revelation to initiate people he proceeded to Ludhiana and by means of a proclamation he invited the people willing to be initiated at his hand. The three friends from Kapurthala hastened to avail themselves of the opportunity. **Munshi Abdur Rahman** swore allegiance to him one day later. The little Ahmadiyya community of Kapurthala soon rose high in the estimation of their spiritual Master. They were promised the company of the Promised Messiah even in paradise. Sheikh Habib-ur-Rahman of Hajipur, Kapurthala State, soon after joined the holy group. He, and his sons, remained sincere to the end.

8. **Maulvi Burhan-ud-Din** of Jhelum who was well-known for his erudition in theological lore, paid a visit to Qadian in 1886. But the Hazrat had already proceeded to Hoshiarpur to perform his *Chilla.* (Devotion to God in a closed room in a mosque or a sanctuary generally practised by Muslim devotees continuously for forty days and nights). So the Maulvi Sahib went to Hoshiarpur and had an interview with the Hazrat after the *Chilla* was over. His devotion to the cause of Ahmadiyyat was proverbial. He died on December 2, 1905.

9. **Maulvi Abdul Karim** of Sialkot was a scholar of Arabic, Persian and English. He joined the Ahmadiyya

Movement in 1889 and was a very sincere and constant companion of the Promised Messiah. He died in 1905. The passing away of these two eminent scholars prompted the foundation of a missionary college laid in Qadian by the Promised Messiah in 1905.

10. In 1885 **Sufi Ahmad Jan** of Ludhiana, accompanied by his elder son Iftikhar Ahmad, proceeded with the permission of Hazrat Mirza Sahib on pilgrimage to Mecca. He took with him a copy of a written Prayer of the Hazrat which he was to read out in the vicinity of the Holy Ka'ba at Mecca. Soon after his return to India the Sufi Sahib fell ill and died on December 27, 1885. He was a staunch admirer of Hazrat Mirza Sahib. The following couplet shows the depth of his feeling for the Reformer of the age :

هم غریبوں کی ہے تمہیں پہ نظر ۔ تم مسیحا بنو خدا کے لئے

We poor folk look up to you.
For God's sake be thou the Messiah.

THE YEAR 1889

The year 1889 witnessed the most important and epoch-making events in the history of the Ahmadiyya Movement. In the beginning of the year, Hazrat received the following revelation in connection with the Initiation Movement.

INITIATION INTO THE AHMADIYYA MOVEMENT:

اذا عزمت فتوکل علی الله واصنع الفلک باعیننا و و حینا ۔
الذین یبایعونک انما یبایعون الله ید الله فوق ایدیھم ۔

When thou hast determined, put thy trust in God. And build the Ark under Our eyes and as commanded by Our revelation. Verily those who swear allegiance to thee, indeed swear allegiance to Allah, the hand of Allah is over their hands.

(1) مجھے حکم دیا گیا ہے کہ جو لوگ حق کے طالب ہیں وہ سچا ایمان اور سچی پاکیزگی اور محبت مولا کا راہ سیکھنے کے لئے اور گندی زیست اور کاہلانہ اور غدارانہ زندگی کے چھوڑنے کے لئے مجھ سے بیعت کریں ۔ پس جو لوگ اپنے نفسوں میں کسی قدر یہ طاقت پاتے ہیں انہیں لازم ہے کہ میری طرف آویں کہ میں ان کا غمخوار ہوں گا اور ان کا بار ہلکا کرنے کی کوشش کروں گا اور خدا تعالی میری دعا اور میری توجہ میں ان کے لئے برکت دے گا بشرطیکہ وہ ربانی شرائط پر چلنے کے لئے بہ دل و جان تیار ہونگے ۔ یہ ربانی حکم ہے جو آج میں نے پہنچا دیا ہے اس بارے میں عربی الہام یہ ہے اذا عزمت فتوکل علی الله واصنع الفلک باعیننا و وحینا ۔ الذین یبایعونک انما یبایعون الله یدالله فوق ایدیھم ۔

(a) I have been ordained to announce that those who are seekers after truth should swear allegiance to me so that they may be enabled to find a way to true faith, true purity and the love of God and to give up the ways of impure, lethargic and traitorous life. Hence those who feel they can bear the burden of this responsibility should hasten to answer my call so that I shall be their sympathiser, I will try to lighten their burden. God will bless them through my prayer and attention provided they are sincerely willing to abide by the Ten conditions of bait (pledge). This is the Divine

command which I have conveyed today. In this connection the Arabic revelation is as follows:

When thou has determined, put thy trust in God. And build thou the Ark under Our eyes and as commanded by Our revelation. Verily those who swear allegiance to thee indeed swear allegience to Allah, the hand of Allah is over their hands.

(ب) آس نے اس سلسله کو قائم کرنے کے وقت مجھے فرمایا
که زمین میں طوفان ضلالت برپا ہے تو اس طوفان کے وقت میں یه
کشتی تیار کر۔ جو شخص اس کشتی میں سوار ہوگا وہ غرق ہونے
سے بچایا جائے گا اور جو انکار میں رہے گا آس کے لئے موت در پیش
ہے اور فرمایا جو شخص تیرے ہاتھ میں ہاتھ دے گا آس نے تیرے
ہاتھ میں نہیں بلکه خدا کے ہاتھ میں ہاتھ دیا۔

(b) God told me in connection with the Initiation Movement that the earth has become flooded with misguidance and evil. Build thou the Ark to get over the deluge; whosoever gets into the Ark shall be saved and whosoever keeps aloof and refuses to get into it, shall meet a disasterous death.

Again God said, whosoever swears allegiance to thee, he swears allegiance to God.

STRANGE COINCIDENCE

Just when Hazrat was writing an advertisement announcing the conditions of Bait and inviting seekers-after-truth to render allegiance to him, a son was born to him on January 12, 1889 in accordance with the prophecy contained in the Subz Ishtihar of 1886. The birth of the

Promised Son coincided with laying of the foundation-stone of the Ahmadiyya Movement. The simultaneity of the twin events was pregnant with very far reaching results. The Divine call for Initiation into the Ahmadiyya Movement grew apace and attracted seekers-after-truth to rally round the Reformer of the age. During the course of the next twenty years of the holy Founder's life it grew from a little rill to a mighty river. The forty souls who were initiated on the first day of allegiance in Ludhiana on March 23, 1889 multiplied to four hundred thousand in 1908 when the holy Founder breathed his last. During this while the best brains of the country, the most pious souls swore allegiance to him and devoted their lives for the spread of Islam after the pattern of the companions of the Holy Prophet, (peace and blessings of God be on him).

The birth of the Promised Son was equally an event of paramount importance to Islam and the Muslims. As a result of the historic *Chilla* at Hoshiarpur in 1886, God Almighty gave him a Sign of Mercy, Power and Grace. He was promised the birth of a Son who would serve Islam. His fame will reach the farthest ends of the earth, nations will be blessed through him. He succeeded his Illustrious father as Khalifa-tul-Masih II on 14th March, 1914. He proved himself a Great Leader of Men, he served Islam and the Muslims at large and was recognized as such by friend and foe alike. The net-work of Ahmadiyya Missions, Mosques in Europe, America and Africa is an eloquent testimony to his services to Islam and his commentary of the Holy Quran is a permanent gift which he gave to the Muslim nation. He breathed his last on

November 8, 1965, leaving behind a glorious record of his brilliant achievements. May his soul rest in peace.

11. **Pir Iftikhar Ahmad** and Pir Manzur Muhammad, the two sons of Hazrat Haji Ahmad Jan paid their first visit to Qadian in 1887 where they attended the aqiqa ceremony of Bashir Ahmad I, the son of Hazrat Mirza Sahib. Pir Iftikhar Ahmad possessed all the good traits of his father's character. He died on Jan. 8, 1951 at Rabwah at the age of 88.

Pir Manzur Muhammad the younger one learnt and practised the art of caligraphy and wrote in beautiful hand a goodly number of the Promised Messiah's manuscripts. He died on June 21, 1950 at Rabwah.

12. **Maulvi Hasan Ali**, a well-known Muslim missionary of India visited Qadian in 1887. He joined the fold of Ahmadiyyat in 1894.

13. **Syed Muhammad Ahsan** of Amroha (U.P.)
Hafiz Noor Muhammad of Faizullah Chak Gurdaspur.

M. Jamal-ud-Din
M. Imam-ud-Din
M. Khair-ud-Din
} of Sekhwan, Gurdaspur.

Syed Muhammad Ahsan of Amroha and Maulvi Muhammad Bashir of Bhopal were employees of the State and worked under Nawab Siddique Hasan Khan of Bhopal. Both heard of Hazrat Mirza Ghulam Ahmad of Qadian and his views about the death of Jesus Christ. In a friendly exchange of views both the Maulvis took sides and began to advance arguments for and against the death of Jesus Christ. Strange to say, the friendly

discussion resulted in Maulvi Muhammad Ahsan's joining the fold of Ahmadiyyat while Maulvi Muhammad Bashir went over to the opposition camp.

Maulvi Muhammad Ahsan was a devoted follower of the Promised Messiah. After the death of Maulvi Abdul Karim of Sialkot in 1905 Maulvi Muhammad Ahsan used to deliver the Friday sermon and lead the Juma prayers in the presence of the Promised Messiah in the Mubarak Mosque.

It was Maulvi Muhammad Ahsan who proposed the name of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad for the office of the Khalifa on the sad demise of Hazrat Maulvi Noor-ud-Din, in 1914. He breathed his last on July 15, 1926 and was buried at Amroha his native town.

17. **Hafiz Noor Muhammad** of Faizullah Chak, a village near Qadian, was a good preacher of local repute. He invariably offered his Juma prayers in Qadian in the blessed time of the Promised Messiah. His sons and grandsons are born Ahmadies and have a fond attachment for the Ahmadiyya Movement. Hafiz Noor Muhammad died on December 27, 1945 and was buried in the Bahishti Maqbara at Qadian.

18. **Mian Jamal-ud-Din, Imam-ud-Din** and **Khair-ud-Din**, three brothers.

19. from Sekhwan, a village near Qadian, were very sincere ; and

20. devoted Ahmadies. They joined the Ahmadiyya Movement, soon after the first Initiation at Ludhiana. The Promised Messiah (peace be on him) proposed to send a commission to Nasibin with a view to investigate into the circumstances under which Jesus Christ undertook a journey to the East. The commission consisted of Mirza Khuda Bakhsh, Maulvi Qutb-ud-Din and Mian Jamal-ud-Din of Sekhwan. But the proposal fell through and was finally dropped.

Mian Imam-ud-Din was the father of Maulana Jalal-ud-Din Shams, former Imam of the London Mosque.

Mian Khair-ud-Din was the father of Maulvi Qamar-ud-Din, a well-known scholar of Arabic and theology.

After the eventful Initiation, at Ludhiana, on March 23, 1889 when as many as 40 prominent persons from the Punjab were initiated at the blessed hand of the Great Spiritual Guide, the number began to increase every day. The names of those who were initiated were recorded in a register which is still preserved in the Khilafat Library at Rabwah. The ten conditions of bait (pledge) which are binding on every person, man or woman, who willingly joins the movement, require the penitent to lead a life of piety and righteousness in strict conformity to the teachings as contained in the Holy Quran and the traditions of the Great Prophet of Allah (peace and blessings of God be on him). Ever since the number of penitents has been on the increase so that the number of Ahmadies in Pakistan, India, Europe, and America, Africa and South-East Asia is so great that it can safely be said

that the sun never sets on the Ahmadiyya Movement in the world.

21. **Maulvi Abdul Karim** of Sialkot, Sheikh Yaqub Ali (later, Editor of the Al-Hakm) joined the Movement a few days later. Pir Siraj-ul-Haq Nomani requested his spiritual Master to allow him to swear allegiance to him in the Mubarak Mosque of Qadian which was granted. The Pir Sahib accordingly tendered his allegiance on December 23, 1889 in the Mubarak Mosque, Qadian.

CHAPTER II

Death of Jesus Christ Proclaimed

Towards the close of the year 1890 it was disclosed to the Hazrat that Jesus Chirst, an Israelite prophet, who was believed by Muslims as well as Christians to have bodily risen to the heavens, had died, like all mortals, a natural death 1900 years ago. Not a single verse from the Holy Quran could be cited to prove that Jesus Christ ascended the heavens. As a matter of fact, when his ascension is not proved, his descent is apparently out of the question. The startling disclosure, which was diametrically opposed to the age-long and deep-rooted views of the Muslims, at large, was utterly unacceptable to the Muslim theologians and their followers. The Christians, too, were equally upset by the new doctrine. It was natural, therefore, that the two nations of the country should rise against the new claimant and try to nip his movement in the bud. A storm of opposition rose from Peshawar to Calcutta. The claimant, on the other hand, based his conviction on the Holy Quran, the traditions of the Holy Prophet and the opinions of the luminaries of the Islamic Ummah, as well as his own revelation which he received from God.

He undertook a long journey to important towns and cities of Northern India in order personally to explain his

view-point to the people. He halted at Ludhiana for a number of days and issued a proclamation to the leading Ulema of Ludhiana, Amritsar, Gangoh and Kasur. Maulvi Muhammad Hussain of Batala, the well-known leader of the Ahl-i-Hadith; took up the challenge. A written controversy was arranged between the two which lingered on for ten days at Ludhiana; papers were written by both sides and read out to the audience. The subject under discussion was the life and death of Jesus Christ but the leader of the Ahl-i-Hadith spent most of his time to prove that the Hadith had preference over the Holy Quran in as much as it is the exposition of the Holy Quran. The Promised Messiah quoted a tradition on the authority of the Bokhari that a tradition which contradicts the Holy Quran should be rejected. The opposition leader burst out in rage and said, "In case there is such a tradition in the Bokhari then both of my wives would stand divorced." (laughter). After ten days the controversy came to a close. It was published in a book-form by Maulvi Abdul Karim of Sialkot, an early companion of the Promised Messiah and is known as the "Al-Haq Ludhiana".

Edict of Ex-Communication :

Maulvi Muhammad Hussain, previously a bosom friend of Hazrat Mirza Sahib, turned out to be an arch-enemy of him when he declared that Jesus Christ had died a natural death and that he (Hazrat Mirza Sahib) had been ordained to reform the world in the power and spirit of the Israeli prophet. Maulvi Muhammad Hussain declared that Mirza Sahib had turned a renegade for holding un-Islamic views about Jesus Christ and for claiming to be

a prophet like him. He wrote in his Isha'at-us-Sunnah, a monthly journal, "Just as it was the responsibility of the journal to extol him (Mirza Sahib) to the skies now it is equally its duty to bring his fame to dust".

(The Isha'at-us-Sunnah Vol. 13, p. 2-4)

He undertook a long journey throughout North Indian towns and cities, approached the Muslim Ulema, got their signatures attesting the Edict of Ex-communication and published it in his monthly journal. In his zeal, he also included the names of even those Ulema who had not put their signatures to the edict.*

A wave of indignation against the claimant swept over the country. The Batalvi struggled tooth and nail to stop people from going to Qadian, head-quarters of the Ahmadiyya Movement, himself taking his stand on the cross-roads and stationing his own men on the road to Qadian. He even despatched men to kill the claimant but all attempts at murder proved abortive.

He made a common cause with the Christians of Amritsar when Dr. Henry Martin Clarke filed a case of attempted murder against the Promised Messiah. A certain Abdul Hamid of Jhelum was prevailed upon to state in the court that Mirza Sahib of Qadian had deputed him to kill the said Doctor by stoning him. The Deputy Commissioner of Gurdaspur Capt, W. M. Douglas started investigating the case at Batala. Abdul Hamid confessed in the court that he was prevailed upon to make a false statement that he was deputed by Mirza Sahib to murder Dr. Henry Martin Clarke. After due consideration the District Magistrate declared Hazrat Mirza Sahib 'not guilty' and the case was filed.

*1. Hafiz Azim Bakhsh of Patiala.
2. Maulvi Professor Abdullah Sahib of Patiala.
3. Maulvi Faiz Ahmad of Jhelum. These gentlemen strongly protested to Maulvi Batalvi but he took no notice of their protests.

Maulvi Muhammad Hussain was at the height of his power and glory in the early nineties, revered and respected by all and sundry but he saw his own downfall before the nineteenth century ended. In later years he sent two of his sons to study at Qadian. He saw, with his own eyes, the rise and progress of the Ahmadiyya Movement, and tens of people going daily to Qadian.

Maulvi Muhammad Hussain also sided with the Arya Samajists in connection with the Lekh Ram Murder Case. In short, he left no stone unturned to defame the Promised Messiah (peace be on him) but all his attempts proved futile and the name and fame of Hazrat Mirza Sahib spread far and wide in the land. At long last, Maulvi Muhammad Hussain felt himself a spent force. In 1913 the Maulvi stated in the court of Lala Devki Nandan at Gujranwala that the Ahmadiyya Community believed in the Holy Quran as well as the Hadith and that the Ahl-i-Hadith community did not regard any Islamic sect as heretic.

THE PROMISED MESSIAH AT DELHI

The Promised Messiah (peace and blessings be on him) reached Delhi on September 29, 1891. On October, 2, he challenged Maulvi Sayyad Nazir Hussain of Delhi to hold

a written controversy on the life and death of Jesus Christ. Maulvi Nazir Hussain tried to avoid the discussion but he was urged and prevailed upon by his two disciples, Maulvi Muhammad Hussain of Batala and M. Abdul Majid to accept the challenge. At long last a controversy was arranged to be held on October 20, in the Badshahi Mosque. Police arrangements were complete and thorough. A European Police Superintendent with a contingent of 100 constables was present on the spot. The Promised Messiah accompanied by a dozen companions arrived at the Mosque in time. Maulvi Nazir Hussain, also, took his seat surrounded by his disciples. Instead of proceeding with the subject of discussion Maulvi Nazir Hussain said that as his opponent did not believe in the fundamental articles of Islam, no controversy could be started. Khwaja Muhammad Yusuf, Honorary Magistrate of Aligarh who was present in the Mosque suggested that Hazrat Mirza Sahib should write down his beliefs which he would announce in the mosque. The Promised Messiah willingly did so and the Khwaja Sahib read out his declaration to the audience. Even this did not satisfy the Ulema of Delhi. They would not come to the point under discussion. One of the audience then stood up and declared that Maulvi Nazir Hussain had brought disgrace to the fair name of Delhi by refusing to speak on the life of Jesus Christ. The Ulema did not mean business, they meant mischief. The impatient and angry public outside the Mosque did not know what was going on within the Mosque. The Superintendent of Police discerned that the situation had become perilous. He immediately ordered the audience to disperse. Maulvi Nazir Hussain, together with his followers was the first to leave the Mosque

The Promised Messiah stood at the staiss of the Mosque waiting for the carriages he had hired earlier but there were no carriages to convey him and party to his residence. The Police Superintendent asked Hazrat to sit in his own carriage. In this way he and the party reached their residence safe and sound.

The attitude of the people of Delhi was extremely hostile from beginning to end. Mirza Hairat, one of the literate of Delhi disguised himself as a police officer and came to the place where the Promised Messiah was staying and 'warned' the Hazrat against extending his stay in the city. But on being interrogated by Sayyad Amir Ali Shah, who happened to be present there, Mirza Hairat beat a hasty retreat.

A Noble Adversary :

Another controversy with Maulvi Muhammad Bashir of Bhopal was arranged at Delhi on October 23, 1891. The topic under discussion was the same as between Maulvi Nazir Hussain and the Promised Messiah. Maulvi Muhammad Bashir shook hands with the Promised Messiah, as he entered the hall, and then embraced him. Both took up their seats facing one another. The Promised Messiah then made some introductory remarks about the subject. Five papers were to be exchanged between the parties. When three papers had been exchanged, Maulvi Muhammad Bashir had exhausted all his stock of arguments, he had nothing more to add. So the controversy was brought to an end. Before leaving the hall Maulvi Bashir said to the Promised Messiah "I have great respect

for your august personality. I beg to be excused for the trouble I gave you by calling you to a controversy". The written papers were published in book-form.

The Ahmadiyya Annual Gathering :

The Promised Messiah (peace be on him) invited friends from all over the country to assemble at Qadian. The number of guests totalled 75. A warm spirit of brotherliness permeated the assembly. It was a small beginning presaging a great and growing get-together of brethren as an annual feature.

THE COMPANIONS OF 1890-91

1. Sayyad Muhammad Askari of Kara, Allahabad (U.P.)
2. Maulvi Ghulam Hasan Khan of Peshawar.
3. Nawab Muhammad Ali Khan of Malerkotla.
4. Sayyad Hamid Shah of Sialkot.
5. Sayyad Fazal Shah of Jammu.
6. Dr. Mufti Muhammad Sadiq of Bhera.
7. Munshi Habib-ur-Rahman of Sarawa.
8. Sh. Rahmatullah, English Ware House, Lahore.
9. Maulvi Ghulam Nabi of Khushab.
10. Sayyad Nasir Nawab of Delhi.
11. Sayyad Fazilat Ali Shah.
12. Shaikh Muhammad-bin-Shaikh Ahmad of Mecca.
13. Mian Miraj-ud-Din Omar of Lahore.
14. Maulvi Rahimullah of Lahore.
15. Maulvi Mardan Ali, Hyderabad Deccan.
16. Pir Iftikhar Ahmad of Ludhiana.

1. Sayyad Muhammad Askari Khan of Kara, Allahabad, India. His name is to be found in the list of 313 companions.

2. Maulvi Ghulam Hasan Khan of Peshawar. A bulwark of Ahmadiyyat in the Frontier Province, he gave in marriage his daughter to Hazrat Mirza Bashir Ahmad a son of the Promised Messiah. He passed a considerable number of years with the drop-outs of Lahore but later rejoined the Ahmadiyya Community of Qadian.

3. Nawab Muhammad Ali Khan of Malerkotla. Migrated to Qadian in 1901 and had a house built for him adjoining that of the Promised Messiah. In 1910 he shifted to his new house "Dar-us-Salam," outside Qadian. The Promised Messiah (peace be on him) gave the hand of his daughter Nawab Mubaraka Begum in marriage to Nawab Sahib after the death of his second wife in 1906. The Nawab Sahib had all the good qualities of head and heart and was a devoted follower. He breathed his last in Qadian on February 10, 1945 and was buried in the Bahishti Maqbara (Special enclosure).

4 Mir Hamid Shah. He belonged to a well-kn wn Sayyad family of Sialkot. He was a devoted lover of the Promised Messiah. Being a man of uncommon moral courage he was respected by all and sundry in both the official and non-official circles of Sialkot. He died on November 16, 1918.

5. Sayyad Fazal Shah. This young man visited Qadian probably in 1884 and stayed for eight months there. He requested the Hazrat to pray for him, as he had some

gnawing problems agitating his mind. Hazrat asked him to stay for six months with him at Qadian which the Sayyad Sahib willingly did. During this while close friendship between the two developed and on the last day of the period Sayyed Sahib reminded Hazrat of his promise to pray for him. Hazrat replied, "Don't be afraid of the trouble which is still a night away." On the following day the Hazrat said to Sayyad Fazal Shah, "You have done your part, now I would do mine." But overnight Sayyad Fazal Shah had found, to his great joy, that the trouble which had kept him in turmoil for long had melted in thin air and he was free from all cares. He said to Hazrat, "Good sir, there is nothing to pray for me *now* for, the ailment, which troubled me, is over and I am quite happily relieved."

6. **Sayyad Fazal Shah** was a sincere and faithful follower of the Promised Messiah. One day he was massaging the feet of his holy Master when the latter fell into a state of trance and the revelation of God descended on him. Some of the sentences were audible enough for him to hear very clearly. When the trance was over, the Promised Messiah wrote done what had passed between him and his God. Sayyad Sahib said that he had also heard some of the sentences of the Wahi (revelation). In this way he was fortunate enough to hear the revelation of God the nature of which he was anxious to know. Sayyad Fazal Shah ever afterwards lived in the blessed company of his Spiritual Master until his death on February 1, 1924 and was buried in the Bahishti Maqbara.

His son Dr. Sayyad Inayatullah Shah is compiling a biography of his father, which, let us hope, will soon see the light of day.

7. **Dr. Mufti Muhammad Sadiq** joined the Ahmadiyya Movement in 1891. He served the Ahmadiyya Community in various capacities-Headmaster, Talimul Islam High School, Qadian; Editor 'The Badr'; Trustee, Sadr Anjuman Ahmadiyya; a missionary of Islam in England and America. He had a charming personality, pleasing manners and was an authority on Judaism and Christianity. He could speak volumes on the life and character of the Promised Messiah (peace be on him) whom he dearly loved. He died on February 13, 1957, and was buried in the Bahishti Maqbara, Rabwah.

8. **Maulvi Ghulam Nabi** abhorred the idea that Jesus Christ had died a natural death 1900 years ago. He delivered a fiery speech at Ludhiana in 1891 which met with much applause from the audience. After the speech was over, he incidentally met the Promised Messiah who greeted the Maulvi with the Islamic salutation and shook hands with him. Hand-in-hand they entered the house where the Promised Messiah had camped and sat down for a talk. The following conversation took place :

M. Ghulam Nabi. Please, Sir, what are the sources of your belief in the death of Jesus Christ ?

The Promised Messiah. 1. The Holy Quran. 2. The Hadith. 3. Sayings of Muslim Divines.

M. Ghulam Nabi. Please quote any verse from the Holy Quran.

The Promised Messiah :

(الف) یا عیسیٰ انی متوفیک ورافعک الی

(a) O Jesus, I will cause thee to die a natural death and I will exalt thee to Myself. (3:55)

(ب) فلما تو فیستنی کنت انت الرقیب علیهم

(b) When Thou caused me to die. (5 : 118)

M. Ghulam Nabi : But we also read in the Holy Quran. . . . يوفى اجورهم

" (We shall reward them in full measure) "

Promised Messiah : The two verbs belong to different classes. Maulvi Ghulam Nabi pondered for some minutes and then said, "Hazrat, I beg to be excused. What you say is right. I was wrong. The Quran is with you."

The Promised Messiah : "If the Quran is with me, where are you, then ?" Maulvi Sahib burst into tears and said, "This sinner is with you."

After this he invited the Ulema of the land to hold a controversy with him on the death of Jesus Christ. But none dared accept the challenge. Maulvi Sahib died in 1897.

Sayyad Nasir Nawab of Delhi.

He was a scion of the house of Khwaja Mir Dard of Delhi. He gave away in marriage his daughter (Hazrat Nusrat Jahan Begum) to Hazrat Mirza Ghulam Ahmad, on November 17, 1884.

The marriage party, consisted of the bridegroom, his servant Hafiz Hamid Ali and his neighbour Lala Malawa Mall of Qadian. The nuptial ceremony was solemnized by Sayyad Nazir Hussain of Delhi in the Mosque of Khwaja Mir Dard. Hazrat presented a prayer-carpet and a sum of Rs. 5 to Maulvi Nazir Hussain. The small party returned to Qadian, without pomp and fanfare.

The bride, who entered the house of her husband so unceremoniously was destined to be the mother of many children and the Mother of the faithful of future generations and the mother of Sahibzada Mahmud Ahmad who succeeded his father as the Promised Reformer and made history by his noble deeds and brilliant achievements during the course of 52 years of his ministry (1914-1965).

Strange, as it may seem, Mir Nasir Nawab was bitterly opposed to the views of his son-in-law. Being a staunch Wahabi, he could not tolerate the view that Jesus Christ had died and was not to descend in the latter days for the amelioration of Muslims. But the Promiesd Messiah (peace be on him) invited him to Qadian to attend the annual gathering in the last week of December 1892. Mir Sahib, after some hesitation accepted the invitation and reached Qadian in the forenoon of December 27. The Promised Messiah received him warmly and talked to him politely. This softened his heart considerably. He saw, with his own eyes, a band of devoted followers who would sacrifice everything they possessed for their Spiritual Master. Mir Sahib was convinced of the truth of Hazrat's claim and joined the Ahmadiyya Movement. He migrated to Qadian with his family and lived ever after there performing very useful acts of social service to the poor and the needy. He died on September 19, 1924 and was buried in the special enclosure of the Bahishti Maqbara.

Mian Miraj-ud-Din Omar, of Lahore.

He belonged to the well-known Mian family of Lahore. His introduction to the Barahin-i-Ahmadiyya

speaks volumes for his ability and on his sincerity towards the person, family and movement of Hazrat Ahmad. He died on July 28, 1940.

Khalifa Noor-ud-Din of Jammu.

The Khalifa Sahib was a staunch member of the Ahmadiyya Movement. When the Promised Messiah (peace be on him) paid a visit to Jammu early in the nineties to enquire about Maulana Maulvi Noor-ud-Din's health, he put up at the house of Khalifa Noor-ud-Din.

CHAPTER III

The Year 1892

Almost the entire first half of the year 1892 was devoted to the exposition of the fact that he was the counter-part of Jesus Christ and that he was ordained by God to guide the erring and misguided humanity to the right path. But his new claim to Messiahship shocked the Muslim as well as Christian clergy throughout India. The Promised Messiah (peace be on him) undertook personally to explain his view point to the Ulema and the laity. In the beginning of January, 1892 he proceeded to Lahore, the centre of learning in the Punjab and stayed there for a month. One day he was giving a talk to an assembly of Lahore gentry (Hindus, Muslims and others) when a fanatic began to abuse him most shamelessly. The Promised Messiah kept silent. When the man had exhausted all his store of abuses, he became quiet. The Promised Messiah then said, "Have you anything more to say"? The man felt ashamed and begged his pardon. A Hindu visitor from among the audience remarked, "We have heard much about the humility of Jesus Christ, but what we have seen today is a great miracle".

On January 31, 1892 a public lecture was arranged in the premises of Miran Bakhsh's house which ran to full

capacity. People thronged the neighbouring streets and perched upon the roofs of adjoining houses. The promised Messiah advanced cogent arguments in support of his claim and dilated upon the fresh signs of God which He had bestowed upon him. He invited his excommunicaters to decide, in the very city of Lahore, which of the two parties was a true believer according to the criterion set up by the Holy Quran.

During the course of a controversy in Lahore with Maulvi Abdul Hakim of Kalanaur, The Promised Messiah stated that the communion with God is not only possible but has been current throughout the centuries and in support of his argument he quoted the tradition on the authority of Bukhari:

لقد كان فى من كان قبلكم من بنى اسرائيل رجال يكلمون من
غير ان يكونو انبياء فان يكن فى امتى منهم احد فعمر

"There have been among the Israelites men, who, being non-prophets, held communion with God. If there is any in my Ummah who enjoys this status he is Umar".

There was a great clamour from the opposition as a reaction. None among the Ahmadi Ulema could immediately produce the tradition but the Promised Messiah himself took up the Bukhari and in no time found out the tradition and showed it to his opponents. The controversy came to an end. On being asked by friends, afterwards, how easily he (the Promised Messiah) had looked up for the reference he said, "When I was turning over the pages of the book, they all appeared absolutely blank

to me, but at one page I found something written. It was the very tradition which I wanted. So I referred it to my opponent".

One day a Brahmu Samajist came to see the Promised Messiah at his residence. During the course of his talk he boastfully said that he could speak so much on predestination (تقدير) as nobody else could. Whereupon Hazrat spoke, extempore, on the subject so lucidly and exhaustively that the gentleman said, "It is not impossible for one to compete in a contest against another one who is of equal status but one must confess one's inability when matched against another who enjoys supernatural powers".

His Journey To Sialkot

At the request of Ahmadi friends of Sialkot, the Promised Messiah (peace be on him) entrained for Sialkot where he put up at the house of Hakim Hissam-ud-Din, an old friend of his. Visitors from the neighbourhood flocked to the city to have a glance at the Promised Messiah. One day he led Asr prayer in the Hissam-ud-Din Mosque and then took his seat in the main door of the mosque. His face was shining like the moon. All those who looked at him declared that a face like his could not be that of an impostor. They put him questions which he answered to the entire satisfaction of the listeners. On being questioned what the (عرش) "Throne of God" meant, he dilated upon the meaning of the word (Arsh) in such a way that the audience felt spell-bound. The Promised Messiah stated that the Arsh is a point where all human activities, physical as well as spiritual, come to an end.

only the person of God operates and exhibits itself. In another talk he gave a wonderful exposition of the Opening Chapter of the Holy Quran (فاتحہ) which no ear had heard before. And yet in another speech he exposed the hollowness of the fundamental principles of the Arya Samaj which had poisoned the minds of the younger generation.

Maulvi Muhammad Hussain, arch enemy of the promised Messiah made his appearance in Sialkot and left no stone unturned to excite the populace against the Promised Messiah but he met with no success; on the contrary, people joined the Ahmadiyya Movement in numbers.

After completing his tour of propagation and exposition he returned to Qadian in the third week of May, 1892. During the course of the year many people listened to the Divine call and joined the Ahmadiyya Movement. The notable among them are the following:

1. Dr. Khalifa Rashid-ud-Din of Lahore.
2. Mian Abdul Aziz (Mughal) of Lahore.
3. Mirza Ayub Beg of Kalanaur, District Gurdaspur.
4. Mirza Dr. Yaqub Beg of Kalanaur, District Gurdaspur.
5. Munshi Shadi Khan of Sialkot.
6. Sheikh Yakub Ali Irfani.
7. Pir Manzoor Muhammad of Ludhiana.
8. Abdul Majid Khan of Kapurthala.
9. Shahzada Abdul Majid of Ludhiana.
10. Maulvi Ghulam Imam of Manipur, Asam, India.
11. Maulvi Burhan-ud-Din of Jhelum.
12. Munshi Gulab Din of Rohtas, Jhelum.

13. Mulvi Fazl-ud-Din of Kharian.
14. Hakim Qutb-ud-Din of Sialkot District.
15. Sufi Nabi Bakhsh.
16. Munshi Abdul Aziz of Aujla, Gurdaspur.
17. Professor Ali Ahmad of Bhagalpur.
18. Khan Bahadur Ghulam Muhammad of Bhera.
19. Hakim Muhammad Hussain (Marham-i-Isa) of Lahore.
20. Hafiz Sayyed Mukhtar Ahmad of Shahjahanpur (U.P.) India.

31. Dr. Khalifa Rashid-ud-Din of Lahore. He belonged to a very respectable family of Lahore. He joined the Ahmadiyya Movement early in 1892 when he was a student of the Medical College, Lahore. He was one of those warm-hearted votaries whose pleasure it was to offer all their monthly income to their spiritual Master, retaining only a paltry sum for their domestic needs.

In 1902, the Promised Messiah (peace be on him) wrote to Dr. Sahib asking for the hand of his eldest daughter, Mahmuda Begum, in marriage with his son Sahibzada Mirza Mahmud Ahmad. In spite of the opposition of some (non-Ahmadi) members of the family, the Doctor Sahib willingly gave his consent to the alliance. The Doctor Sahib was posted in those days at Roorki in U.P. It was mutually agreed upon that the marriage should be solemnized at Roorki. Accordingly Hazrat Sahibzada Mirza Mahmud Ahmad proceeded to Roorki accompanied by Hazrat Maulana Noor-ud-Din, Maulvi Muhammad Ahsan, Mir Nasir Nawab, Mufti Muhammad

Sadiq and Dr. Noor Ahmad. On October 5, the party returned to Qadian and congratulated the Promised Messiah on the solemnization of the marriage alliance.

Hazrat Mahmuda Begum, the bride had the honour of being the first daughter-in-law of the Promised Messiah (peace be on him). Hazrat Dr. Khalifa Rashid-ud-Din was a perfect example of pleasant disposition and philanthropy. He sacrificed his personal ease and comfort when his professional duties required immediate attention and care in emergency cases. His treatment of patients, whether rich or poor, was eloquent of the selfless care and attention which he evenly bestowed on them.

On the moral plane, there is an inspiring example of fellow-feeling which Doctor Sahib exhibited in the darbar of an Indian potentate. The Nawab of Rampur (U.P.) was responsible for bringing about the ruin of a poor Ahmadi family in his state. Dr. Khalifa Rashid-ud-Din, being medical advisor to the British Resident, accompanied him to the Darbar where he met the Nawab and during the course of his talk he boldly took His Highness to task for tyrannizing a poor Ahmadi family.

After retirement, Doctor Sahib permanently settled in Qadian and served the Ahmadiyya Community in various capacities. He took pains to give good education to his sons and daughters. His eldest son Khalifa Alim-ud-Din was a pensioner of the British Indian Government, his second son, Col. Taqi-ud-Din is a pensioner of the Pakistan Government and his third son, Wing Commander Khalifa Muneer-ud-Din died a martyr's death during the Indo-Pak War of 1965. Dr. Khalifa Rashid-ud-Din, died on

July 1, 1926 and was buried in the Bahishti Maqbara, Qadian.

32. **Mirza Ayub Beg of Kalanaur (1876-1900).** Mirza Ayub Beg and Mirza Yaqub Beg sons of Mirza Niaz Beg of Kalanaur, were pursuing their studies in Lahore, when they heard of the Promised Messiah's arrival in the metropolis. Both the brothers were struck by the Holy appearance of the claimant. They decided to join the Ahmadiyya Movement and pledged themselves at his blessed hand on February 5, 1892. Mirza Ayub Beg concealed the fact from his father but when both the brothers went home, the father observed a wonderful change in the conduct of his sons. They said their daily prayers at regular intervals and their religious-mindedness was markedly apparent as compared with their previous indifference to religion. He found, to his amazement, that the wonderful change was due to the influence which the Promised Messiah exerted on his disciples. He did not hesitate to join the holy band himself and tendered his allegiance to the Promised Messiah.

Mirza Ayub Beg visited Qadian in March 1893 and spent most of his time in the blessed company of the Promised Messiah or his foremost disciple, Hazrat Maulana Nur-ud-Din. Young, as he was, his religious fervour, his regularity in prayers and particularly his midnight prayers attracted the notice of the Holy Master and other luminaries. He frequently visited Qadian. Both the brothers, Ayub and Yaqub, determined to observe at Qadian the solar eclipse of 1893, foretold by the Holy Prophet as a sign of his advent, in the company of the Promised

Messiah himself, so they entrained for Batala and reached Qadian in the morning. They had their breakfast with the Promised Messiah (peace be on him). The sun began to be eclipsed but only partially. It was discernible only with the help of a blackened glass but the Promised Messiah desired it to be wholly or almost wholly eclipsed so that everyone should see it. Soon the darkness began to increase till more than half of the sun was darkened. It was observed everywhere in the East as well as in the West.

Mirza Ayub Beg, after a prolonged illness, died at the young age of 25, on April 28, 1900, at Fazilka, Ferozepur District, where he was properly entombed. The death of so promising a youth was naturally painful to relatives but it was equally painful to the Promised Messiah as well as the whole community. After eleven years his remains were brought to Qadian where they were given burial in the Bahishti Maqbara in 1911 A.D. He was remembered long after his death.

33. Prince Abdul Majid of Ludhiana. Prince Abdul Majid was a scion of the Durrani rulers of Kabul who were driven out of Afghanistan and took refuge in British India. Some of the members of the royal family came to settle at Ludhiana. They were pensioners of the British Indian Government.

Prince Abdul Majid received his schooling in the Government High School, Ludhiana. After the death of his father he secured a job in the office of the District Magistrate. Prince Abdul Majid was very simple in his habits. There was nothing of the princely show or arro-

gance about him. He was pious, truthful and regular in his daily prayers. There were Maulvis in goodly numbers at Ludhiana who professed to be religious leaders but Prince Abdul Majid's eye fell on Sufi Ahmad Jan who was a spiritual leader of high renown in the city. He tendered his allegiance to the Sufi Sahib and joined the band of his followers. When Sufi Ahmad Jan proceeded on pilgrimage to Mecca in 1885 he took Iftikhar Ahmad, his elder son, as well as Prince Abdul Majid, with him. Sufi Ahmad Jan discerned in Hazrat Mirza Ghulam Ahmad of Qadian the Reformer of the age and inculcated his own followers to follow his lead. When Sufi Sahib's family joined the fold of Ahmadiyyat in 1892, Prince Abdul Majid followed suit and became a devoted lover of the Promised Messiah (peace be on him). Himself a staunch believer the Prince did his utmost to bring his relatives to his own way of thinking. For two months he discussed with Prince Wala Gauhar, an officer at Jhelum, the claims of his spiritual Master as Mahdi and Messiah. The Siraj-ul-Akhbar, Jhelum published a letter of Prince Wala Gauhar giving to the reading public the impression that he had disillusioned brother Abdul Majid of his notions of Ahmadiyyat. But it was a misleading statement. Prince Abdul Majid was firm as a rock about the truth of Ahmadiyyat. He wrote a detailed letter to the Promised Messiah, explaining to him the true facts of the case. His explanation was accepted by the Promised Messiah who remarked that Abdul Majid was truthful, sincere and pious. (Al-Hakam September 1934). While still in Ludhiana, he was sued against in the court in 1898 by Maulvi Abdul Aziz, an arch-enemy of Ahmadiyyat. But he was undaunted; he only prayed to God for succour and requested the Promised Messiah

(peace be on him) to pray for him. Shortly afterwards Maulvi Abdul Aziz and party withdrew the case. Prince Abdul Majid went to Qadian to see the Promised Messiah. On being asked how the case stood, Abdul Majid replied that his adversary had withdrawn the case of his own accord. The Promised Messiah said, "It is a miracle on your part."

After retirement from service Prince Abdul Majid determined to migrate to Qadian in the early years of the Khilafat of Hazrat Khalifa-tul-Masih I. He took up duties of librarian, at the Sadiq Library, Qadian, which he performed to the entire satisfaction of the reading public.

In early twenties he was designated as Ahmadiyya Missionary to Iran. Before his departure, Hazrat Khalifa-tul-Masih II saw in a vision that a Persian poem of the Promised Messiah was being recited in an Iranian monastery known as Khanqah-i-Dervish and the Dervishes were dancing in their ecstasy. On reaching Tehran Prince Abdul Majid at once proceeded to the monastery and recited a Persian poem to the Dervishes. So great was the charm of the poem that actually they began to dance. Prince Abdul Majid took up his abode in a house in the Khiaban Char Rah Sheikh Hadi and stayed there for a year. The owner of the house joined the fold of Ahmadiyyat, under his influence. The Prince had taken fifty copies of the تحفة الامير (Tuhfa-tul-Ameer) with him which he distributed among the deserving and the desiring, retaining only one copy with him which was possessed of, after his death, by Mirza Barkat Ali, the then Ameer of the Ahmadiyya Community of Abadan, Iran.

Prince Abdul Majid preached the message of the Promised Messiah in Iran under very adverse circumstances. Financially he was badly off but he never grumbled. He died a martyr in Iran for principles which he cherished so dearly throughout his life. May his soul ever rest in peace.

The Year 1892.

Dr. Mir Mohammad Ismail of Delhi.

Dr. Mir Muhammad Ismail was a scion of a well-known Sayyad family of Delhi, whose members wielded influence at the Royal Mughal Court of Delhi. Khwaja Muhammad Nasir (1693 - 1758) who was a man of spiritual eminence received the glad tidings that the gifts of saintliness and cognition would be granted to him which would be granted to him which would find consummation in the person of the Mahdi who was to appear in the later times. Mir Nasir Nawab, a great grandson of Khwaja Muhammad Nasir, was an employee in the Canal Department of the Punjab Government and was posted in the Gurdaspur District in early eighties of the nineteenth century. He developed intimacy with the influential Mughal family of Qadian and sojourned for some time in a house of Mirza Ghulam Qadir, the Chief of Qadian. Mirza Ghulam Ahmad, the younger brother of the Chief, Mirza Ghulam Qadir, was deeply a religious man, whose piety and devotion to Islam, did not fail to influence all those who happened to meet him. Mir Nasir Nawab was also an admirer of the younger brother for his love of Islam and devotion to the Holy Prophet (peace and blessings of God be on him). It was in year 1884 that Mir Nasir Nawab was seriously considering the marriage affair of his young daughter, (Hazrat) Nusrat Jahan Begum He received a number of letters from men of wealth and power but none was acceptable to the parents except that of Hazrat Mirza Ghulam Ahmad of Qadian who was also a candidate. Considering the dynastic position,

piety and good mannerliness of candidate it was finally decided that preference be given to (Hazrat) Mirza Ghulam Ahmad. He was accordingly informed of the decision. The Nikah ceremony was performed on November 17, 1884, at Delhi by the well-known Maulvi Nazir Hussain of Delhi. The two families were thus united and Nusrat Jahan Begum became the mother of a new dynasty who was destined to play a leading role in the renaissance of Islam.

Mir Muhammad Ismail, son of Mir Nasir Nawab, was born on July 17, 1884 and was 16 years younger than his sister Hazrat Nusrat Jahan Begum. The family migrated to Qadian in 1891 and settled there for life. Mir Muhammad Ismail passed his Intermediate Examination from the Punjab University in the First Division with credit. He decided to join the Medical College at Lahore. He won a scholarship for Rs. 12/- and his father and sister supported him at the college till he completed his medical career with distinction. Mir Muhammad Ismail was a medical student when the great-earthquake of Kangra in the Himalayas terribly shook North West India on April 4, 1905. Letters were received from Ahmadies in Lahore about the safety of their own persons and property. But nothing was heard of Mir Muhammad Ismail for some three or four days. It was natural that anxiety should have been felt by his parents and relatives for his safety. The Promised Messiah received a revelation from God, "Muhammad Ismail, Assistant Surgeon", meaning thereby that the boy was safe and would become an Assistant Surgeon in due time. Mir Muhammad Ismail

topped the list of successful candidates in the final examination and was posted as Assistant Surgeon in 1950. He was promoted to the post of Civil Surgeon in 1928 and retired as such in 1936.

Mir Muhammad Ismail Joins the Fold of Ahmadiyyat.

As already hinted, Mir Nasir Nawab visited Qadian in 1891. Being struck by the change brought about by the Promised Messiah in the demeaner of his followers in striking contrast with that of non-Ahmadi Muslims, Mir Nasir Nawab joined the fold of Ahmadiyyat with his wife and children. Mir Muhammad Ismail was then ten years old and having sojourn in the house of the Promised Messiah had frequent opportunities to study the traits of character of his spiritual Leader and as he advanced in years, he also advanced in his devotion to the cause of Ahmadiyyat. He imbibed the true spirit of Islam and was passionately fond of the Promised Messiah and Mahdi (peace be on him). His parents thought of marrying him with the daughter of his aunt but Mir Sahib was not willing to do so for personal reasons. Anyhow the matter reached the ears of the Promised Messiah who advised Dr. Muhammad Ismail to accept the proposal. Mir Sahib readily consented and the marriage was duly solemnized. He was a good physician and expert surgeon. He had a lucrative practice but it was never his aim to make money by his profession ; his aim was to reduce human suffering as far as he could. After he retired and settled at Qadian he was accessible to the high and low alike and gave them free medical advice. It is marvellous of him that being a medical man, he was equally a literature, writer poet and

Sufi of the first order. He translated into idiomatic Urdu, all the Persian poems of the Promised Messiah contained in a book called the Durr-i-Samin. He learnt by heart the Khutba-i-Ilhamia. an Arabic sermon revealed to the Promised Messiah on April 1900. He contributed valuable articles to the daily Al-Fazl, Qadian.

Quranic Muqattaat, or Abbreviations.

Some of the Suras (chapters) of the Holy Quran begin with what are known as Muqattaat (abbreviations). A Muqatta (abbreviation) may consist of a single Arabic letter or a combination of two, three, four or five letters. In all, there are 28 Muqattaat (abbreviations) in the Holy Quran. Taken singly they are 13 but with the repetition of some, the total number rises to 28. For instance, الم (A.L.M.) occurs twice, الر (A.L.R.) five times and حم (H.M) six times in the Holy Quran.

The Arabs, before the advent of Islam, were not unknown to the use of abbreviations. They made use of them in their poems and conversations. In modern times, the Europeans and following in their foot-steps the Asiatics have made a copious use of abbreviations as a part of their commercial policy. They Holy Prophet of Islam (peace and blessings of God be on him) received different Muqattat (abbreviations) as part of the Quranic revelations and put them in the beginning of a Sura (chapter) which is explanatory of the main theme contained in the abbreviation. The Holy Prophet did not attach any particular meaning to each and every abbreviation but left the door open to the learned Ulema of the Umma to interpret them

according to their degree of understanding of the Holy Quran. Consequently, a goodly number of interpreters and commentators, through the centuries, have attempted to explain these abbreviations in their own way. In some cases the interpretation is commendable. But a general idea has been prevailing among the Mussalmans particularly of the last two centuries that only God knows the true interpretation of these abbreviations. However, the leading Ulema of the Ahmadiyya Community have advanced a step further and have offered a more reasonable and convincing interpretation of the Quranic abbreviations. Dr. Mir Muhammad Ismail, Civil Surgeon (Retired), a deeply religious man had been pondering over the Quranic abbreviations and sincerely praying to God for a true interpretation of them. One day, like an electric current it was suddenly revealed to him that all Muqattaat (abbreviations) are no other than verses of the Sura Fatiha, in a shortened form, and that every chapter which begins with a certain Muqatta (abbreviation) is explanatory of that verse of the Fatiha for which that abbreviation stands. The learned Doctor illustrating his point, says :

"Let us take, for instance, the Muqatta الم which occurs in the beginning of the Chapter Al-Baqara (Cow). It consists of three letters, viz., الف - ل and م. الف stands for انعمت عليهم ل for ضالين and م for مغضوب عليهم the last three groups of people would be mentioned in the succeeding chapter (a) those whom the Mercy of God has blessed with favours (b) those who have gone astray (c) those who incurred the wrath of God. The chapter Al-Baqara (cow) deals with the rise of Muslims, the fall of the Jews and

the misguidance and corruption of the Christians. Similar is the case with the chapter, آل عمران which is also introduced by the Muqatta الم and deals with the causes of the downfall of the people of the Book (Jews and Christians) and the rise of the Muslims. The learned Doctor has first of all, given a list of all the Muqattaat that occur in the beginning of 28 Suras of, the Holy Quran. They are : الم - المر - المص - المر - كهيعص - طه - طسم - طس - يس - ص - خم - حم - عسق - ق Apparently, the Muqattaat seem to carry no meaning but it is not so. According to the learned Doctor, they are pieces or verses of the Sura Fatiha which have been placed in a shortened form in the beginning of certain chapters of the Holy Quran. The Sura Fatiha is said to have been revealed twice, first in Mecca and again in Medina. As a rule, every word of the revelations the Holy Prophet received was preserved carefully in writing under the guidance of the Holy Prophet himself. The Fatiha could not be an exception to the rule. If it was revealed again in Medina it must be found somewhere in the Holy Quran. But we find it nowhere. The learned Doctor holds that the Fatiha was certainly revealed to the Holy Prophet twice and it was duly preserved in the Quran. The author clears the apparent ambiguity by declaring that the pieces or verses of the Fatiha have been spread over in the beginning of 28 suras of the Holy Quran in the form of Muqattaat (abbreviations). These abbreviations are, so to speak, captions or headings of the suras which are only commentaries, at large, of the verses of the Fatiha for which they stand.

Abu Saeed a companion of the Holy Prophet reports that the Holy Prophet said, "May I teach you a Sura which is

the most important of all the suras of the Holy Quran. It is the Fatiha which consists of seven verses and is, as it were, the text of the Quran which is given to me."

The learned Doctor has applied his newly discovered principle by taking the Muqatta کہیعص in the beginning of chapter "Maryam". The coincidence is amazingly correct and testifies the truth of his statement.

Doctor Mir Muhammad Ismail As Poet

Poetry is the house-maid of Sayyad Nasir's progeny. Khawaja Mir Dard, a great Sufi of Delhi was a poet of renown. Dr. Mir Mohammad Ismail was a born poet. His eulogistic poem علیک الصلوۃ وعلیک السلام in praise of the Holy Prophet of Islam (peace and blessings of God be on him) is his master-piece.

In the 67th year of his life, he developed asthma which proved fatal. In spite of the best medical efforts he could not recover. He breathed his last on July 18, 1947 and was entombed in the special enclosure of the Bahishti Maqbara, Qadian. May his soul ever rest in peace.

Hafiz Sayyad Mukhtar Ahmad of Shahjahanpur

Hafiz Mukhtar Ahmad belonged to a respectable and learned Sayyad family of Shahjahanpur, India. His father, Hafiz Sayyad Ali Mian was an eminent scholar and a land-lord of U.P. Sayyad Mukhtar Ahmad learnt the Holy Quran by heart while he was still in his teens. Urdu was his mother-tongue and by the time he grew up he had thoroughly mastered the language. He was equally

efficient in Persian. He was remarkably intelligent and had a wonderful memory. From the days of his early boyhood he had an inclination towards religion which he fully maintained till the last moment of his life.

He Joins the Fold of Ahmadiyyat

While still young Hafiz Mukhtar Ahmad felt pained and annoyed at the interpretation of the Quranic expression concerning the Holy Prophet (peace and blessings of God be on him) as put forth by lexiconists and Christian critics. He was on the look-out for a more reasonable and decent interpretation of the verse, ووجدک ضالا فھدی (and He found thee 'wandering in search for Him and guided thee to Himself). Munshi Muhammad Khan of Kapurthala incidentally sent an incomplete manuscript of the Aina-i-Kamalat-i-Islam to Hafiz Mukhtar Ahmad's father at Shahjahanpur which was also perused by Hafiz Sahib. He went through the manuscript from beginning to end and was wonderstruck to find a clear, convincing exposition of the verse in question. He became thoroughly convinced that the author of the book, Aina-i-Kamalat-i-Islam, was a passionate devotee of the Holy Prophet (peace and blessings of God be on him). Ever since he counted himself as one of the followers of the Promised Messiah (peace be on him). He formally joined the fold of Ahmadiyyat in 1892. He frequently visited Qadian and lived for weeks on end in the company of his holy Master. He had the privilege of personally attending in 1896 the historic Relegious Conference at Lahore which was sponsored and convened by a Hindu intellectual.

Hafiz Mukhtar was the moving spirit of the Ahmadiyya Community of Shahjahanpur in particular and of the

Ahmadiyya Community of U.P. in general. He was asked to reside in Qadian, for some time, by Hazrat Khalifa-tul-Masih II, till he finally settled in the Centre. After the partition of the sub-continent he moved to Lahore where took up his abode in a small room in the Jodha Mall building. His closet was frequented by all sorts of people, Ahmadis and non-Ahmadies, poets and men of letters. Later he shifted to Rabwah, where his residence was the scene of literary discussions, religious topics and a variety of subjects. His personality may, without exaggeration, be said to be an encyclopaedia of learning. His mastery over the Urdu language was an additional charm which added to the excellence of his speech and dialectical skill. Poetry was his special subject. He had a great veneration for Amir Minai, his instructor in poetry. Ghazal was his special domain, but as a matter of fact he could handle any subject he chose. He was a widely-read man who had a keen eye on the works of ancient and modern Urdu poets.

But we are not so much concerned with the poetical renown of Hafiz Mukhtar. His real worth lay in the achievement of his knowledge of the comparative religions of the world. The deep and intensive study of the books of the Promised Messiah had enriched his knowledge of Christianity and Hinduism. He possessed a great missionary spirit and was never tired of preaching the truth for hours. But the wonder of it is that his mode of speaking was never tiring or irksome. We often found him lying in his bed, weak and feeble, but whenever an objection on Islam or Ahmadiyyat was raised, he would refute it in a true missionary spirit and there would remain no

signs of weakness or debility about him and the pitch of his voice would grow louder and more impressive. Hafiz Sahib took pains to train young Ahmadiyya missionaries in the art of conducting religious controversies with opponents. He was often directed by the Centre to accompany Ahmadiyya deputations that visited important towns in the U.P. Young writers of the community read out their manuscripts to him for correction before sending them to the press. He took care to see that the manuscript was correct with regard to language, diction and logic.

His Devotion To Khilafat

Hafiz Sahib was a strong advocate of the Ahmadiyya Khilafat. When the secessionists in the time of Hazrat Maulana Noor-ud-Din Khalifa-tul-Masih I raised the bogey of the *Anjuman versus Khalifa*, Hazrat Hafiz Sahib vehemently supported the cause of Khilafat. On the death of Khalifa-tul-Masih I in 1914 Hafiz Sahib cast his lot with the new Khalifa, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad and served him most faithfully throughout the tenure of his long caliphate. Similarly he tendered allegiance to Hazrat Mirza Nasir Ahmad, Khalifatul Masih III in 1965. His love and reverence for all the members of the Promised Messiah's family (peace be on him) was proverbial. In fact he had a soft heart for every one who came in contact with him.

The Span of his Life

It is almost impossible to determine his date of birth. Even he himself did not know. He was fully grown up

when he joined the Ahmadiyya Movement in 1892. Whenever he was asked to tell how old he was, he always gave an elusive answer. If he be supposed to be 23 at the time of the initiation into the Ahmadiyya Movement, then he must be a hundred years old at the time of his death in 1969. According to another estimate he is believed to have lived for 115 years. Anyhow, the matter of his age will always remain a mystery. But we all hoped he could live another 20 years among us. May his soul rest in peace.

Munshi Abdul Aziz of Aujla, Gurdaspur

Munshi Abdul Aziz of Aujla joined the Ahmadiyya Movement early in the year 1892. His father, Maulvi Imam-ud-Din received his education in Delhi and being an eminent scholar, he was appointed tutor to Princess Royal in the Red Fort. When he returned home after the uprising of 1857, his influence as a religious man was keenly felt in his native village and the neighbourhood.

Munshi Abdul Aziz served as a petty revenue employee (patwari) at Sekhwan, a village lying some four miles from Qadian, Hazrat Maulvi Muhammad Din, his son-in-law, reports that one day the Munshi Sahib presented a bag containing probably silver coins to the Promised Messiah which he was pleased to accept and pray for him. It his also related that while the Promised Messiah was staying at Gurdaspur, he suffered from stomach-ache and had often to go to the latrine. Munshi Abdul Aziz was also present there. Every time the Promised Messiah went to ease himself, the Munshi Sahib carried the jug of

water for him. The Promised Messiah asked Munshi Sahib to go to bed and have a short nap. But the Munshi Sahib would not do so. He kept awake as long as his spiritual Master was in trouble. Seeing the fidelity of his disciple the Promised Messiah remarked "Jesus, son of Mary woke up and went to the disciples and found them asleep. He said to Peter, "What! could ye not watch with me one hour"? (Matt. 26:40) Again he came and found them asleep for their eyes were heavy". (Matt, 26:43).

But as to my own disciples, I tell them to go to sleep, but they prefer to keep up awake and be of help to me.

Munshi Abdul Aziz remained a steadfast sincere follower of the Promised Messiah (peace be on him). Throughout his life, he was well-known for his sustained fidelity to the Holy Founder of the Ahmadiyya Movement and his family. He breathed his last on April 11, 1946 and was entombed in the Bahishti Maqbara Qadian. May his soul rest in peace.

Sufi Nabi Bakhsh of Lahore

Sufi Nabi Bakhsh of Lahore was a Suraj Bansi Rajput of Kishtwar, Kashmir. His grandfather, Raja Fateh Singh embraced Islam of his own free will and called himself Raja Fateh Khan. His father Samund Singh was named Samad Khan. But the family was ruined by Raja Gulab Singh of Jammu. Sufi Nabi Bakhsh was born at Sarai Alamgir, Gujrat District in the 1863 and received his secondary education in Rawalpindi. He passed his Middle School Examination from the American Mission High

School, Pindi in 1881 and his Entrance (Matric) Examination 1883.

It is said of him that he often talked boldly and fearlessly to his Bible teacher who spoke disparagingly about Islam in the class-room. Nabi Bakhsh passed his Examination with credit but the Headmaster did not recommend him for a stipend at the college, So he lost his chance to get higher education and contented himself with a job in the office of the Kalka-Simla Railway.

It is related of him that a week after his birth, his mother took him to a spiritual leader at Rohtas, District Jhelum and asked him to give a suitable Muslim name to the boy. The holy man looked at the boy and said that he would witness the advent and time of a prophet and named him Nabi Bakhsh. When the fame of Hazrat Mirza Ghulam Ahmad of Qadian, author of the Barahin-i-Ahmadiyya, also reached the ears of Sufi Nabi Bakhsh he paid his first visit to Qadian in 1886. He offered his evening prayer with Hazrat Sahib and had a talk with him. He developed closer contact with the Reformer of the age and received invitation from him to attend the Ahmadiyya Conference in the last week of December, 1891. He formally joined the Ahmadiyya Movement towards the close of the same year, 1891.

When Sufi Nabi Bakhsh was a railway employee in Lahore he also worked as honorary manager of the Anjuman Himayat-i-Islam, Book Depot, Lahore, (from 1889 to 1892). "A Retort to three objections of a Christian" published by the Anjuman Himayat-i-Islam, saw the light of day under the management of Sufi Nabi Bakhsh.

Pandit Lekh Ram, a leader of the Arya Samaj and author of the *Takzib Barahin-i-Ahmadiyya* was an arch-enemy of Islam and of the Holy Prophet (peace and blessings of God be on him). He lived in Lahore inside the Shah Alami Gate and Sufi Nabi Bakhsh often had discussions with him at his house When Pandit Lakh Ram was murdered on March 6, 1897 by an unknown assailant in accordance with a prediction of the Promised Messiah, Sufi Nabi Bakhsh was arrested by the Police on suspicion. But he was released after the statement of a Bengali Superintendent of the Statistical Branch that the Sufi Sahib had been working in the office at the time Lekh Ram was murdered.

When the foundations of the Minara-tul-Masih at Qadian were being raised Sufi Nabi Bakhsh contributed a sum of Rs. 100/- towards the construction fund. For some time he was Amir Jamaat Ahmadiyya, Simla, He died in 1944 at Qadian and was buried in Bahishti Maqbara. May his soul rest in peace.

Sheikh Yaqub Ali Turab, Irfani.

Sheikh Yaqub Ali Turab, Editor of the Al-Hakam, Qadian was one of the most well-known and leading personalities of the Ahmadiyya Community. He was a pioneer historian, diarist, speaker, writer and author. The Promised Messiah once remarked that the Al-Hakam and the Badr (two weekly papers of the Ahmadiyya Movement) were his two arms which had done yeoman's service for the cause of the movement. It is no small honour to write even a brief note on the life-history of a

companion of the Promised Messiah (peace be on him) of the calibre of Sheikh Yaqub Ali Irfani. Sheikh Yaqub Ali Turab, (afterwards Irfani) was born in 1875 at Jadla, a village in the Jullundhar district of the Punjab. Nothing can, now, be known about his early education but about the time he was sixteen years of age, he had his lessons in Urdu and Persian with Maulvi Mushtaq Ahmad and Sheikh Saadullah of Ludhiana, a regional centre of education. Sh. Yaqab Ali made his first acquaintance with Maulvi Mohammad Ibrahim of Baqapur who was also a fellow learner at Ludhiana. Both the young friends were destined to become brother-disciples of the Promised Messiah in later years.

The Promised Messiah (peace be on him) had proceeded to Ludhiana under a divine call, to invite people to pledge at his hand and lead pure and holy lives in strict conformity with the directives of the Quran and Hadith. Sheikh Yaqub Ali also heard the Divine call and young as he was, he decided to join the Divine Movement at any cost. Ever since he dedicated his life for the sake of Islam, he decided to take to journalism as a noble profession and as a means to serve the nation and the country. The cardinal point of the policy of the Al-Hakam had been the propagation of Islam as enunciated by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi. The first number was published on October 8, 1897 from Amritsar, the annual subscription being Rs. 6/- for ordinary subscribers and Rs. 25 for sympathisers and patrons.

But the best interests of the Community could not be properly served so long it was published from Amritsar.

The Editor therefore decided to shift it to Qadian so that the diary of the Promised Messiah (peace be on him) could be regularly and systematically published in the columns of the Al-Hakam for the benefit of its readers. The first number of the second volume of The Al-Hakam was therefore published from Qadian on February 20, 1898. Ever since The Al-Hakam had been reporting all the important news of Qadian to the Ahmadiyya public in different cities and towns of the Punjab and the U.P. As for his literary attainments, it will suffice to say that he was the author of no less than fifteen books, big and small, in Urdu. Here is a list of his compilations :

1. The Haqiqat-e-Namaz
2. The Maktubat-Ahmadiyya vol 1, 2, 3, 4, 5.
3. The Hayat-un-Nabi vol. 1, 2.
4. Hayat-i-Ahmad vol. 1, 2,
5. The Visions and Revelations of the Promised Messiah.
6. The Hayat-i-Nasir
7. The Safar Nama Nasir
8. The Aeina-i-Haq Numa.
9. The Silk-i-Marvarid, vol., 1, 2, 3.
10. The Silsila-i-Malfuzat-e-Karima.
11. The Tablighi Khat.
12. The Tahzib
13. The Tafsir-ul-Quran.

The Haqiqat-i-Namaz deals comprehensively with the philosophy underlying the Muslim modes of worship in general and the forms of prayer in particular.

The Maktubat-i-Ahmadiyya

It is a valuable collection of the correspondence, the Reformer of the age, Hazrat Mirza Ghulam Ahmad of Qadian carried out with Hindu leaders of religious thought in the latter part of the nineteenth century.

The Hayat-un-Nabi deals with the early life of the Promised Messiah and Mahdi.

The Hayat-i-Ahmad also a biography of the Promised Messiah, was published in Urdu.

The Tafsir-ul-Quran : There is a school of thought among the Muslims who believe in the theory of abrogation, that is to say, they hold the view that a number of verses of the Holy Quran stand abrogated. According to them the total of such verses touches the number 500. Sayyad Waliullah Shah of Delhi, India, holds the view that the number of such verses is not more than five. But according to the Ahmadiyya view-point not a single verse of the Holy Quran is abrogated. Sheikh Irfani in his commentary of the Holy Quran has taken pains to reconcile the five verses to each other and thus prove that the theory of abrogation is baseless and untenable.

His Tour of Europe and Egypt.

Sheikh Irfani's adventurous spirit urged him to undertake a tour of the Arab lands. The occasions came when he was invited by Hazrat Khalifa-tul Masih II to accompany him to the Wembley Conference in 1924. The Sheikh availed himself of the opportunity. The following year (1925) he again, set out on his journey to Egypt and

Europe. His experiences are recorded in a book, the Mushahidat-i-Irfani.

Sheikh Irfani in Secunderabad.

After his return from the West, family circumstances took a serious turn and Mr. Irfani was obliged to spend the rest of his life in Hyderabad State. Being a close companion of the Promised Messiah (peace be on him) as well as a man of parts, he proved to be a great asset to the Ahmadiyya Community of Secunderabad. He developed close friendship with Seth Abdullah, Allah Din of Secunderabad. As a matter of fact the force of personality of the Sheikh was instrumental in bringing Seth Allah Din and Seth Hassan's family to the fold of Ahmadiyyat.

As for his literary abilities it may be safely said that he was writer of great renown. The pages of the Al-Hakam bear ample testimony to prove that his mighty pen worked wonders in the realm of literature. The following two passages may be cited as samples. Speaking of the spiritual heights to which Hazrat Mian Ahmad Jan of Ludhiana was soaring in those days, Sheikh Irfani writes :

آپ ہی وہ بزرگ تھے جن کی معرفت آموز اور حقیقت
شناس آنکھوں نے حضرت مسیح موعود علیہ السلام کی
جھکی ہوئی پلکوں کی نیم باز آنکھوں میں اللہ تعالیٰ کی تجلی
کا ایک خاص نور مسیحیت ۔ مہدویت اور نبوت کے
دعوے سے پیشتر ہی دیکھ لیا تھا جو زہرہ کی تابانی بن
کر چمک رہا تھا۔

(حیات احمد جلد سوئم صفحہ 21)

"It was he (Mian Ahmad Jan) whose penetrating insight had discerned the Divine light, twinkling like that of the Jupiter, in the half-closed eyes of Hazrat Mirza Ghulam Ahmad of Qadian, long before he claimed to be the Promised Messiah and Mahdi for the age".

Again, describing the miserable condition of two rooms of Dar-ul-Bait Ludhiana, Sheikh Irfani writes:

مگر جنوب کی طرف دو پکی کوٹھڑیاں بدستور اپنی
مفلسی کی حالت کو دھرا رھی تھیں - آخر ساون بھادوں
میں ھر سال حملہ کرنے والے باد و باراں کا مقابلہ کرتے
کرتے تھک کے بیٹھ گئی تھیں اور موج نسیم کے
جھونکوں کے لئے جگہ کھلی چھوڑ دی تھی -
(حیات احمد جلد سوئم صفحہ 23)

But the two rooms on the southern side, presented, as usual, a sad spectacle to which they had been allowed to decay. Year in and year out, they had withstood the onslaughts of wind and water during the rainy season but after a heroic struggle gave way at last and tumbled down yielding place to the blasts of winds to have free play among the dilapidated walls.

After the partition of India, Sheikh Irfani paid a visit to Rabwah, new Headquarters of the Ahmadiyya Movement in West Pakistan in 1954. He died in Secunderabad on December 5, 1957 and was buried in the Bahishti Maqbara, Qadian.

Professor Ali Ahmad of Bhagalpur, India

Professor Ali Ahmad was born in 1877. He belonged to a respectable family of Bhagalpur who claimed descent

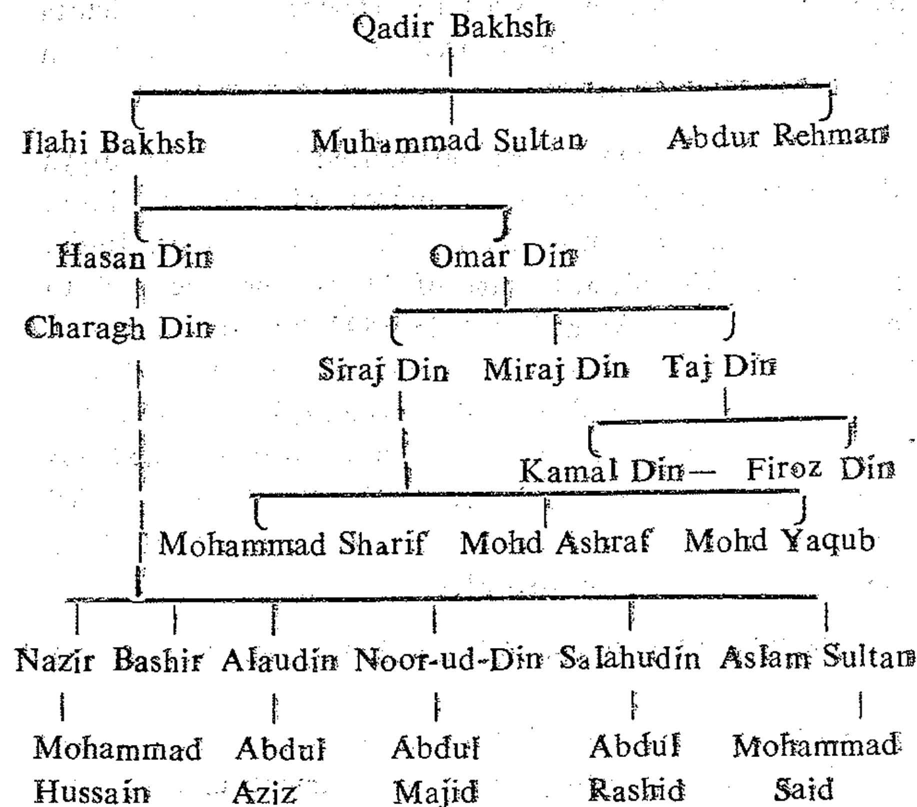
from Hazrat Abu Bakr, the First Khalifa of Islam. Mr. Ali Ahmad had a slender body, he did not enjoy good health. But he showed keen interest in his literary pursuits. He got his Master's Degree from Calcutta University in 1904. He secured the job of translator in Allahabad High Court.

While still young, he was introduced to the Ahmadiyya Movement through the good offices of Maulvi Hasan Ali, a well-known missionary of Islam in Northern India. The boy Ali Ahmad, at the age of 16 at once decided to join the fold of Ahmadiyyat in 1892, but due to certain unavoidable circumstances he could not formally tender his allegiance to the Promised Messiah till 1906, when the latter judging the circumstances, graciously accepted his baiat dating as far back as 1892. So Professor Ali Ahmad's name was included among the list of 1892 companions of the Promised Messiah (peace be on him).

(Tarikh-i-Ahmadiyyat Vol. 2 p. 300 by M. Dost Mohd.)

Since Professor Ali Ahmad did not enjoy good health he had a chequered history of his government and private service. But so far his literary attainments are concerned he possessed a sound knowledge of English and Persian languages. He ably translated into English (Malaik-tullah) a lengthy and exhaustive lecture delivered by Hazrat Khalifa-tul-Masih II in the early years of his Khilafat which was published in the pages of the Review of Religions. He also translated into English two more books written by the Promised Messiah in the early nineties. Whenever he visited Qadian, which he frequently did, he

honorarily served the educational institutions. He served on the staff of the Ahmadiyya Missionary College and Talimul Islam College, Qadian in 1944.



His sincerity and attachment to the cause of Ahmadiyyat were well-known. He had pleasing manners and a soft speech. After the holocaust of 1947 he placed a handsome amount of money at the disposal of his spiritual Master, the Khalifatul Masih II of blessed memory. He sent his first born son Hassan Ahmad to study at the Talimul Islam High School, Qadian but the boy died of influenza in 1918 which spread in an epidemic form

throughout the whole of India. The father bore the loss of his son with patience. It was due to his piety and sincerity that Hazrat Khalifa-tul-Masih II was pleased to give the hand of his daughter in marriage with his younger son Abdur Rahim Ahmad in 1940

Professor Ali Ahmad died on June 22, 1957 at Rabwah and was entombed in the Bahishti Maqbara. May his soul rest in peace.

The Mian Family of Lahore

This family claims descent from the Chughtai Mughals of Turkistan and is one of the old families of Lahore, Mian Qadir Bakhsh, the head of the family, in the days of Maharaja Ranjit Singh was quite a man of influence and respectability. His eldest son, Ilahi Bakhsh, held the portfolio of Vazir under Maharaja Ranjit Singh and was incharge of the Construction Department. His younger brother, Muhammad Sultan, was a contractor in the early years of British rule in the Punjab. The present railway station of Lahore and the District Court buildings were constructed under his direct supervision. The family was thus fairly prosperous and influential in the city.

Hassan Din, son of Mian Ilahi Bakhsh, was commander of Maharaja Sher Singh's body guard.

Mian Charagh Din, son of Mian Hassan Din, was born in 1847. He was the first member of the family to be ever sent to an English school in Lahore. Unfortunately Charagh Din was still in his teens when his father died

in Sialkot. All the senior member of the family expired one after the other about the year 1866, therefore, the responsibility of looking after the affairs of the family devolved upon the young shoulders of Mian Charagh Din. Much of the large property was usurped by the agents. Mian Charagh Din secured a job in the Chief Engineer's Office (canals) and faithfully served the department for full forty-one years with diligence and honesty. He retired on a pension of about 100/- p.m. As head of the family he was respected by young and old alike for his polite manners and personal goodness. He preferred the society of good and honest people and as such, he developed the friendship of Hazrat Mirza Ghulam Ahmad of Qadian in the early years of his life. Mian Sahib paid a visit to Qadian when the Barahin-i-Ahmadiyya was being compiled. He was also invited to Aqiqa dinner party of Bashir, the first born son of the Promised Messiah (peace be on him). Mian Charagh Din was pledged at the hand of a certain Sayyad Muhammad Saddiq. When Hazrat Mirza Ghulam Ahmad of Qadian issued a general proclamation inviting people to pledge at his hand, Mian Charagh Din of Lahore hesitated in the matter, not because he had any doubt about the good faith of the claimant, but because he was already pledged at the hand of another person; but when he asked the Promised Messiah himself if he stood in need of offering his allegiance to him, the Promised Messiah replied that when the Messiah had appeared all previous Baiats (pledges) were cancelled and that each and every person should pledge at his hand, so the Mian Sahib at once offered his allegiance to the Promised Messiah (1893). His cousin Mian Miraj Din was however the first member of

the family to offer his allegiance to the Promised Messiah, then his younger son Mian Abdul Aziz (Mughal) and Hakim Muhammad Hussain (Marham-i-Isa) followed suit. It is to the credit of Mian family that all members young and old, women and children joined the fold of Ahmadiyyat, all well-known for their sincerity and attachment to the Movement. Mian Charagh Din's house in Lahore was a haven of rest for all Ahmadies who visited Lahore long before the Ahmadiyya Mosque outside the Delhi Gate was constructed. Even the Promised Messiah would prefer putting up at his house. At the behest of his spiritual Master, the Promised Messiah, (peace be on him), Mian Charagh Din served the Ahmadiyya Movement in the capacity of Accountant, Sadr Anjuman Ahmadiyya. He was also appointed a trustee of the Sadr Anjuman by Hazrat Kahlifa-tul-Masih II.

Only a week after his wife's demise, Mian Charagh Din fell dangerously ill. He was still on his death-bed when he heard the happy news that Dr. Sadiq had been granted permission to enter America as a Muslim Missionary. The Mian Sahib was pleased to hear the glad tidings. He expired on May 17, 1920, his body was taken to Qadian to be interred in the Bahishti Maqbara there. May his soul rest in peace.

41. Hakim Muhammad Hussain (Marham-i-Isa)

Hakim Muhammad Hussain was the eldest son of Mian Charagh Din of Lahore. Up to the age of five the boy, Muhammad Hussain, could neither speak nor walk. His father was naturally anxious about the health of the

boy and requested his spiritual Master, the Promised Messiah, to pray for him. The Promised Messiah sent for the boy and then prayed for him. The boy gradually recovered. He talked and walked freely and frequently till the last days of his life. He was sent to an English school in Lahore but he showed no inclination for English education. He told his father that he liked to be a physician rather than a lawyer or engineer. His father allowed him to take the line of his own choice. Mian Muhammad Hussain got diplomas in Medicine from the Punjab University and set up a dispensary in Lahore.

Juses' Ointment

The Promised Messiah, as a student of medicine, knew that all Arabic and Persian books on medicine did make a mention of an ointment called the مرھم عیسیٰ which was prepared 1900 years ago for healing the wounds of Jesus Christ which he had received at the time of his crucifixion. Hakim Muhammad Hussain took note of it and determined to study the component ingredients of the medicine as given in the various *Qarabadins* (*Materia-Medica*) in Arabic and Persian. He succeeded in collecting the original ingredients in their pure form and prepared what he called the مرھم عیسیٰ (Jesus' Ointment). It was a panacea for hurts and wounds. He then advertised the ointment by means of big posters. The design of the advertisement as was as under :

1. The name of the ointment (at the top).
2. Picture of Jesus Christ showing his wounds to his disciples in the Centre).
3. Uses of the ointment.

4. Lastly, that Jesus Christ cured the stricken people but this ointment cured the wounds of Jesus Christ himself.

The bills were posted throughout the city of Lahore in all public places, streets and thorough-fares. A wave of indignation ran through the Christian rank and file. The British Deputy Commissioner of Lahore ordered Hakim Muhammad Hussain to remove the posters under threat of persecution.

The Hakim refused to comply with the orders The case was put up in the court of the Sessions Judge who also happened to be a Britisher. He flew into a rage when he looked at the poster. He dismissed the appeal filed by the Hakim Sahib who next filed an appeal in the Chief Court, Lahore. On the given date the Chief Court was thronged with Christians, from the Bishop of Lahore down to ordinary laymen. The Muslims were no less conspicuous there than the Christians. The Promised Messiah (peace be on him) wrote with his own hands a statement to be submitted to the court which ran as follows :

> "We learn from the New Testament that Jesus showed his wounds to the apostles after his crucifixion and one of them was a physician. Luke is mentioned in the books of the Bible as "dear physician". The books on medicine speak of an ointment which is said to have been prepared for healing Jesus' wounds. And Jesus Christ, throughout the whole span of his life, never met any mishap, except that of crucifixion, when he

received wounds on his hands and feet for which an ointment was needed." So the Injeels tell us that Jesus received wounds on his hands and the books of medicine also tell us that his wounds were healed by the application of this ointment."

(*Lahore Tarikh-i-Ahmadiyyat p.* 121).

As fate would have it, the case was heard by a British Judge of the Chief Court. When he saw the poster he too flew into a rage like the British Judges in the lower courts, and cried out, "Who wrote this poster"? The Hakim stood up and said, "The writer is standing before you, Sir". But the judge, in the fury of rage, could not see who stood before him and was answering his question.

At long last the advertisement after a brief modification was accepted by the court. Hakim Muhammad Hussain in his younger days was an admirer of Sir Sayyad Ahmad of Delhi but when he studied the Ahmadiyyat literature he became a devout follower of Hazrat Mirza Ghulam Ahmad the Promised Messiah (peace be on him). He tendered his allegiance to the Promised Messiah in 1892. He was also present at the Great Religions controversy between the Muslims and Christians in 1893, as well as the prayer duel between Maulvi Abdul Haq and the Promised Messiah at Amritsar in May, 1893. Hakim Muhammad Hussain and Sufi Nabi Bakhsh often had religious talks with Pandit Lekh Ram in Lahore. It was only ten days before the murder of the Pandit on March 6, 1897 when both the Ahmadi friends had a religous talk with the leader of the Arya Samaj.

The Hakim Sahib was a passionate lover of the Holy Quran, the Holy Prophet (peace and blessings of God be on Him), the Promised Messiah (peace be on him), Hazrat Maulana Noor-ud-Din and Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifa-tul-Masih II of pious memory. His views concerning, the Khilafat in Ahmadiyyat coincided first with those of the "Paigham Party" of Lahore but the love of the family of the Promised Messiah (peace be on him) finally brought him back to Qadian and he died a true and sincere Ahmadi on October 28, 1954 at the good old age of 96 and was entombed in the Bahishti Maqbara, Rabwah.

Mian Siraj Din and **Mian Taj Din**, cousins of Mian Charagh Din were good and sincere Ahmadies. Similarly Main Abdul Majid, Mian Muhammad Said, Mian Abdul Aziz (Mughal), the three sons of Mian Charagh Din *were* stars of the Mian Family of Lahore.

Mian Muhammad Sharif son of Mian Siraj Din, was born on May 30, 1892. He joined the fold of Ahmadiyyat at the age of 15 on March 5, 1897, one day before the murder of Pandit Lekh Ram at Lahore. In 1902, a certain Mr. Abdul Haq, a B.A. student of Mission College, Lahore, came to Qadian. During his stay he had a talk about the religion of Islam with the Promised Messiah (peace be on him). Finding the answers satisfactory he joined the fold of Ahmadiyyat. The Promised Messiah gave him Rs. 50 to purchase books and complete his education so that the reverend gentleman of his college might not say that his conversion to Ahmadiyyat had stood in the way of his educational progress. Being a class-fellow of Mian

Muhammad Sharif, Abdul Haq straight away went to the Mian Sahib and stayed with him, prepard for his Degree examination and returned to Qadian. The Promised Messiah asked him how he had fared in the examination. He said that his papers were only fairly satisfactory. The Promised Messiah said that he had prayed for his success in the examination and just possible, that he might receive a good news from God in the near future. The good news did come at last and he was declared successful in the examination. Mian Muhammad Sharif after passing his B A. Examination in 1905, wrote to the Promised Messiah (peace be on him) that he intended to go to England for higher education. The promised Messiah (peace be on him) did not like the idea as atheism reigned supreme in European countries and religion was no more than a pastime with them. Mian Sahib gave up the idea for good. He secured a Government job and retired as first class magistrate. Mian Muhammad Sharif relates that he accompanied his uncle, Mian Charagh Din to Qadian only a short time before the Promised Messiah's sad demise in 1908. "We met the Promised Messiah in the upper storey of his house and were entertained to cold drinks. During the talk the Promised Messiah remarked that visits to Qadian should be frequent as the time was too short. This visit of ours proved to be the last as the Promised Messiah expired soon after on May 26, 1908 at Lahore."

Mian Muhammad Sharif expired at the good old age of 88. He built a nice house at Rabwah.

CHAPTER IV

The Year, 1893

The claim to the office of Messiah by Hazrat Mirza Ghulam Ahmad of Qadian (peace and grace be on him) in 1893 necessitated the publication of a number of books in Urdu and Arabic. The priests of the age, particularly Maulvi Muhammad Hussain of Batala, asserted that the Mirza Sahib was awefully ignorant of the Arabic language and could not write a single sentence in flowery and eloquent style. The Promised Messiah (peace be on him) wrote a number of books in Arabic and challenged his rivals to produce similar books in Arabic. But none dared accept the challenge which stands even to this day.

The Aina-i-Kamalat-i-Islam

The Aina-i-Kamalat-i-Islam is next in importance to the Barahin-i-Ahmadiyya compiled by the Divine Reformer. It deals with the noble, lofty and most practical teachings of Islam and the most minute and excellent beauties of the Holy Quran. It treats of the ways and means by which a seeker-after-truth is enabled to rise to the highest pinnacles of spirituality. The most interesting and crucial part of the book is the chapter on angels, their existence, their nature and their functions in relation to the organisation and management of the universe and their dealings with human beings.

The Holy author himself explains the purpose for which the book had been compiled by him in the following words :

"I have written this book so that the people of the world may come to know of the noble teachings of Islam and the excellent beauties of the Holy Quran. And I feel, it is too much for me to say that I have *written* this book. For, as a matter of fact, God Himself generously helped me to compile it from beginning to end and drew my attention to the beauties and *minutiae* of the Holy Quran which are far beyond the range of ordinary human comprehension. I know He has shown a mighty sign so that it might be known how vehemently He defends Islam by his wonderful signs even in these days of Muslim decline and how completely He brings to nought the evil designs and wards off the slanderous attacks of hundreds of people by manifesting Himself to an humble servant of His. How I wish the offspring of Muslim noble families who are caught up in the ever-increasing and bewildering charms of modern science to carefully peruse this book. If I could, I would have distributed all the copies of this book free of charge to those young men. The book is nothing short of a miracle of God. Ordinary human efforts could not produce such a valuable treasure of spiritual gems".

(*Aina-i-Kamalat-i-Islam p.* 4)

Again he writes :

> "It is to be noted that during the course of preparing this book I had the honour of having twice vision of the Holy Prophet of Islam (peace and blessings of Allah be on him) who was extremely delighted to see its contents. Again one night I saw an angel who called the people aloud and said, 'Rise, in reverence, to do honour to this book which is full of blessings'.

The first half of the book is in Urdu dealing with the spiritual grades a seeker-after-truth had to acquire during the course of his spiritual journey, and with the functions of Gabriel, the Arch-Angel, who is entrusted with the task of conveying the messages of God to His chosen people on earth. The latter part of the book contains an invitation and a warning to all the *Pirzadas*, *Sajjada Nashins*, *Sufis* and so-called spiritualists of the sub-continent and of Iran, Turkey, Egypt and all other Islamic countries of the world. This he undertook at the suggestion of Maulvi Abdul Karim of Sialkot, a young energetic companion of the Promised Messiah (peace be on him). The Promised Messiah had a mind to write the message in Urdu but the Divine revelation urged upon him to write in Arabic so he wrote the "Al-Tabligh" in scholarly Arabic, the like of which could not be produced even by authors of renown. An Arabic scholar Syed Muhammad Said remarked that no Arab could write the like of it and joined, on that score, the Ahmadiyya Movement.

At the end of the book is an eulogy in praise of the Holy Prophet Muhammad (peace and blessings of Allah be on him). It consists of 70 Arabic verses of exquisite beauty. Syed Said Shami said, "By God I am not very fond of Arabic poetry but I will surely learn by heart all the verses of this eulogy".

Jang-i-Muqaddas or the Holy War :

In 1893, there was a campaign waged by the Christians of the Punjab to secure an easy victory against Muslims and there was a yearning on the part of Muslims to a decisive clash with the Christians. Both Christians and Muslims were on the look-out for an opportunity to prove which of the two religions—Christianity or Islam—was worthy to be embraced. The opportunity was occasioned by a challenge on the part of Christians of Jandiala, near Amritsar, to the Muslims of that place to decided in a controversy which of the two great religions was favoured by God. The Jandiala Muslims, poor as they were, respectfully approached the Hazrat Mirza Ghulam Ahmad to come to their rescue as they feared that the cause of Islam would otherwise suffer and the Muslims of Jandiala would be humbled to dust. The Promised Messiah (peace be on him) assured Mr. Muhammad Bakhsh Panda, the leader of Jandiala Muslims of every help and sent a deputation headed by Maulvi Abdul Karim of Sialkot to Rev. Dr. Henry Martin Clarke of Amritsar to settle terms of controversy proposed to be held between Muslims and Christians. The Reverend gentleman politely greeted the deputation and discussed, in a meeting with its members the venue, the date, the terms of reference and the subjects to be tackled.

Following were the conditions mutually agreed upon by the contending parties concerning the management and procedural arrangement in connection with the controversy:

1. The venue for the controversy would be Amritsar. (Dr. Henry Martin Clarke set apart the main portion of his house for the purpose).

2. In all one hundred tickets were to be issued to Christian and Muslim visitors (fifty to each party) for admittance into the hall of audience.

3. Hazrat Mirza Ghulam Ahmad of Qadian was to represent Islam while Dr. Abdullah Authem was to represent Christianity. The leaders were to be assisted by three prominent persons from each side.

4. Both parties were to take notes of the speeches which were to be compared later and given to the press for publication.

5. Leaders of the parties were to speak not for more than an hour at a time.

6. There were to be two Presidents, one from each side whose decision would be final so far as the procedural arrangements were concerned.

7. The time for discussion was to begin from 6 a.m. and to last till 11 a.m.

8. The controversy was to extend over two weeks from May 22 to June 5, 1893.

During the course of the first week the Leader of the Muslims would criticise the godhead of Jesus Christ and the allied doctrines of trinity and salvation. During the second week the Leader of the Christians would criticise (1) the mercy of God without exchange (2) Divine determination as believed by Muslims (3) the use of force for the propagation of Islam (4) the truth of the Quran as the

Word of God and lastly the prophethood of Muhammad (peace and blessings of Allah be on him).

9. Both the Leaders were to be assisted by three learned men of each community but the assistants were not to interfere at any stage during the course of the discussion.

10. The speeches of the Leaders were to be recorded by two amanuensis from each side who would compare the manuscripts during the interval. The written speeches were to by counter-signed by the two presidents and then handed over to the manager of the press for publication.

Hazrat Mirza Ghulam Ahmad, Leader of the Muslims demanded that both sides would stick to the stipulation that every hypothesis and every argument would be produced from the very book which each party believes to be the revealed word of God. Moreover, he demanded that each Leader would demonstrate the truth of his own religion by showing fresh and living signs so that it might be established which of the two religions—Christianity or Islam—was true in the sight of God.

This being decided upon, the Leader of the Muslims opened the debate on Monday, May 22, 1893 at 6.10 a.m. in the house of Dr. Henry Martin Clarke at Amritsar. The proposition was the divinity of Jesus Christ. According to the stipulation agreed upon by the parties, the Leader of the Muslims criticized, on lines of Inductive reasoning, the Divinity of Jesus Christ by citing verses from the Holy Quran. But the Learder of the Christians

did not support the divinity of Jesus with quotations from the Bible. The Leader of Christians, in his turn tackled subjects of stereotyped nature and of secondary importance as is evident from the list of topics given above.

An Interesting Incident :

The Leader of the Muslims had been pressing the point that a true religion must not content itself with narrating past signs only but must be able to show fresh and living signs in every age. The Leader of the Christians, however, denied that there was any need of showing fresh signs, for the signs already shown were sufficient to prove the truth of a religion. But if, he argued, the Leader of the Muslims was anxious to show fresh signs he and his party would have no hesitation in accepting Islam as the true religion. On the following day the Christian Leader brought into the hall of audience a group of invalids—blind, lame and dumb—and jestingly asked his antagonist to lay his hand on each one of them and cure them of their ailments, since he claimed to be the Promised Messiah. But the Leader of the Muslims, in his turn, replied that according to the Bible, it was a sign of the Christians that by laying their hands on the patients they would cure them of their diseases. (Mark 16:18). So he asked his Christian antagonist to lay his hand on the three persons he has so kindly brought into the hall and cure them before the eyes of the audience. The retort was nothing short of a bomb-shell for the Christians. It never occurred to them that the boomerang which they had thrown at their opponents would recoil on the throwers themselves. So they hastily withdrew the patients from the hall.

June 5, was the last day of the controversy. Hazrat Mirza Ghulam Ahmad, Leader of the Muslims, read out his last paper. He refuted the objections raised by his adversary. He further remarked that his antagonist, Dr. Abdullah Authem, deliberately refused to believe in the Quranic miracles and prophecies. "I wonder why I was drawn into this controversy". He said, "Ordinary debates are usually conducted by other persons also. I have been fervently praying to God to decide between the two parties. We, humble servants of His, could do nothing without His help. So He gave me, last night, the glad tidings that of the two parties whichever is deliberately supporting falsehood, and is forsaking the One True God and regards an humble human being as the God Almighty, shall be thrown into hell within fifteen months from today *unless he turns to the* Truth. And the One who follows the right path and believes in One True God, shall be honoured. When the prophecy comes to the fulfilment, some of the blind will begin to see and the lame will begin to walk and the dumb will begin to speak".

"Now I ask my opponent if this prophecy comes true will he not deem it a true prophecy and will it not be a mighty proof of the truth of the Holy Prophet whom he calls anti-Christ in his book".

The instant effect of this terrible prophecy upon Dr. Abdullah Authem, the Leader of Christians, was that his face turned pale and he began to tremble. Placing his hands upon his ears he publicly declared that he was never insolent to the Prophet of Arabia and that he did not use the word 'anti-Christ' for him.

Thus ended the grand controversy between the two nations of the Indian sub-continent. Each party awaited further effects of the grand prophecy for fifteen months. Dr. Abdullah Authem during the span of this period uttered not a word against Islam nor against its Holy Founder (peace and blessings of Allah be on him). He kept mum for full fifteen months. He did not pen down a single sentence against the religion of Islam. He was so awe-stricken by the words of the prophecy.

A Letter to Queen Victoria (1893)

As deputy of the Holy Prophet Muhammad (peace and blessings of God be on him), the Promised Messiah wrote a letter to Queen Victoria in 1893 inviting her to the fold of Islam. The letter was gratefully acknowledged by the Queen together with a request that more literature on Islam be supplied to her.

Sir Syed Ahmad Khan of Aligarh had grave doubts about the efficacy of prayer. The Promised Messiah's thesis "*Barakat-ud-Dua*" contianed the grand prophecy concerning the death of Pandit Lekh Ram, a foul-mouthed calumniator of Islam, within six years from the date of publication of the book in April, 1893. The Promised Messiah drawing the attention of Sir Sayed to this prediction assured him that he would live long enough to see the fulfilment of this prophecy.

The Hujjatul Islam :

It covers preliminary correspondence with Dr. Henry Martin Clarke of Amritsar concerning the aforesaid great

controversy between Chirstians and Muslims that took place at Amritsar. The "Hujjat-ul-Islam" also contained a prophecy about Maulvi Muhammad Hussain of Batala to the effect that he would declare him (Hazrat Mirza Ghulam Ahmad of Qadian) a Muslim before he (Maulvi Mohammad Hussain) died. The Prophecy came true in 1914 when the Maulvi Sahib deposed on oath in the court of a magistrate, of Gujranwala, Lala Devki Nandan, that the Ahmadiyya Community did believe in the Holy Quran and the Hadith and that the Ahl-i-Hadith community regarded all those who believed in the Quran and the Hadith, as Muslims.

Karamat-us-Sadiqin

It is a treatise containing a commentary on Sura Fatiha together with four poems written in praise of the Holy Prophet Muhammad (peace and blessings of Allah be on him) in Arabic of surpassing beauty. The Promised Messiah (peace be on him) challenged Maulvi Muhammad Hussain of Batala and his associates to produce a similar treatise bearing on the same subject and offered a prize of Rs. 1000/-. But there were no takers.

Tuhfa-i-Baghdad

Another work produced by the Promised Messiah during this period is Tuhfa-i-Baghdad.

It is a treatise in beautiful Arabic as a rejoinder to an advertisement by a certain Sayed Abdur Razzaq of Baghdad.

Shahadat-ul-Quran

This Book deduces arguments from the Holy Quran bearing on the truth of his claim as the Promised Messiah (peace and grace be on him).

NEW ENTRANTS

The Great Scholar and Physician Maulvi Noor-ud-Din Migrates To Qadian

The charming personality of the Promised Messiah attracted his followers from far and near, eager to be ever present in Qadian and listen to the spiritual talk of their holy Master (peace be on him). They frequently visited Qadian, some of them staying for weeks and months in the blessed company of the Promised Messiah. But the first and foremost of these worthies who permanently settled in Qadian and never thought of going back to their birth-place was the great eminent scholar and physician Maulvi Noor-ud-Din of Bhera. After his retirement from the service of the Maharaja of Jammu and Kashmir he resolved to build a big hospital in Bhera and spent thousands of rupees on the initial layout. He went to Lahore to purchase some building material. But he thought of paying a flying visit to Qadian which is situated not very far off from Lahore. He hired a hackney-fly from Batala to Qadian for the return journey. He had an interview with the Promised Messiah (peace and grace be on him). During the course of the talk the Promised Messiah remarked, "You are free now"? "I am", said the Maulvi Sahib and told the coachman to leave as he had no mind to go back for a day or two. On the following

day the Promised Messiah asked him to send for one of his wives to Qadian; so the Maulvi Sahib wrote to her to proceed to Qadian and stopped construction of the hospital. A few days later the Promised Messiah asked the Maulvi Sahib to have his library shifted to Qadian. His second wife also soon joined him. Hazrat Maulvi Sahib now finally settled down at Qadian and never dreamt of going back to his native town. A revelation of the Promised Messiah concerning the migration of Hazrat Maulvi Sahib to Qadian, clinched his decision never to return home. It ran as follows :

لا تصبرن الی الوطنی ۔ فیه تهان وتمتحن

(Do not be inclined to go back to your home town, for you will be humiliated and put to trials).

Hazrat Maulvi Sahib had an adobe house with thatched roofs built for himself. He passed the rest of his life under its roofs till his death in 1914. He was a physician of the highest skill and great renown. He treated all his patients, alike rich or poor. He gave medicines free of charge. The poor paid him their thanks, the well-to-do offered him fees before giving the history of their ailments.

Being a lover of the Holy Quran and the Hadith, he gave lessons in the Holy Quran every day in the evening in the mosque or at his own residence and also taught the Bukhari and the Muslim. He had tremendous energy for work. He spent large sums of money for the propagation of Islam.

Being a perfect model of piety and God-fearing exemplar he was elected as Successor (Khalifa) to the Promised

Messiah after the latter's death in 1908 and guided the spiritual destincies of the Movement till his death in 1914. He was buried by the side of his spiritual Master, the Promised Messiah, in the Bahishti Maqbara at Qadian may Allah be pleased with them both !

Qazi Sayed Ameer Hussain of Bhera

Qazi Ameer Hussain was one of the older companions of the Promised Messiah (peace be on him). He joined the fold of Ahmadiyyat in 1893 when the great controversy between Christianity and Islam was in progress at Amritsar.

Qazi Ameer Hussain belonged to a Sayed family of Bhera in the Shahpur (now Sargodha) District of the Punjab. His father was a prosperous dealer in horses and on that account the family was financially well off. Young Ameer Hussain first took interest in his father's trade. But, later, all of a sudden, he lost all interest in it and devoted himself to the acquisition of knowledge. After finishing his studies with his local teachers he undertook a long journey to Saharanpur in the United Provinces, where he specialized in the knowledge of the Hadith. From Saharanpur he proceeded to Delhi and later to some other towns in the U.P. where he completed the course of his studies which stood him in good stead in later life. Then he returned to his native town of Bhera where he met with Maulvi Haji Hakim Noor-ud-Din, a great luminary of the Punjab. The acquaintance between the two soon developed into friendship and friendship into kinship. The latter gave the hand of his niece in marriage to Qazi Ameer Hussain.

In the early nineties Qazi Ameer Hussain was working in an institution in Amritsar. His association with the Ahmadiyya Movement was a signal for persecution which he braved with courage and determination.

Migration to Qadian

While still at Amritsar the Qazi Sahib received a letter from Maulvi Mohammad Ali M.A. inviting him to come over to Qadian to take up the duties of the teacher of Theology in the Talim-ul-Islam High School at Qadian, to which he replied that he was prepared to accept the post provided the invitation had the approval of the Promised Messiah himself or that of Maulvi Noor-ud-Din. Eventually he accepted the post and came over to Qadian. He was put incharge of the Theology class which served as a nucleus of the present Jamia Ahmadiyya, the Model Missionary College at Rabwah. He served as theology teacher in the Madrasa-i-Ahmadiyya headed by Sheikh Abdur Rahman Misri. The Sheikh was a pupil of Qazi Sahib but so far as discipline was concerned the Qazi Sahib gave the best of his co-operation to the Headmaster of the School. He retired around 1925 on pension. After his retirement he continued giving lessons in the Bukhari and Muslim in the Masjid Mubarak at Qadian.

Qazi Ameer Hussain had his own views concerning the interpretation of some verses of the Holy Quran. He freely discussed these verses with Maulana Noor-ud-Din but so great was his respect for the Khilafat that he stopped all discussions with him when the latter was chosen Head of the Ahmadiyya Community in 1908. Similarly he did

not first believe in the fatherless birth of Jesus Christ but when he learnt that the Promised Messiah (peace be on him) so believed he forsook his own view and took the line of his spiritual master. As a trustee of the Sadr Anjuman Ahmadiyya, Qadian, and member of the Majlis-i-Shoora he always gave his opinion frankly and freely.

In the beginning of 1930 Qazi Sahib fell seriously ill. His prolonged illness was causing anxiety. It was feared he would not live long. Hazrat Khalifa-tul-Masih II on his return from Simla to Qadian went straight to see Qazi Sahib and seated himself on the bed-stead by his feet. Qazi Sahib tried to sit up and was helped in doing so by Hazrat Khalifa-tul-Masih himself.

He breathed his last on August 24, 1930 and was buried in the Bahishti Maqbara the following day. May his soul rest in peace.

2. Mir Mahdi Hussain Mauj

Mir Mahdi Hussain was born in a Shia family on Muharram 7, 1285 A.H. at Sayed Kheri a village in Patiala State. By the time he was seven years old, he finished the simple reading of the Holy Quran. He picked up the 3 Rs. in his village school. At the age of 14 he learnt the art of caligraphy at Ludhiana which stood him in good stead in practical life. Having been brought up in a Shia family of Sayeds he naturally imbibed the spirit of Shiaism, but as he advanced in years he became open-minded and equally benefited from the society of Sunni scholars. But neither Sunni nor Shia satisfied him; he was in search of the

Mahdi who could guide him to the right path. He chanced to read some of the books such as the *Surma Chashm Arya* and the *Subz Ishtihar* written by the Promised Messiah. Mir Sahib resorted to the Istikhara prayer for guidance. One night in a vision he was shown a tablet bearing the words جے حضرت مرزا صاحب (Victory to Hazrat Mirza Sahib). It convinced him of the truth of Hazrat Mirza Sahib's claim to the office of Promised Messiah and Mahdi. The following day he wrote a letter offering his allegiance to the Promised Messiah in 1893. He resigned his post in the Postal Department and left for Qadian to be ever in the company of the Promised Messiah (peace be on him). Now the question was how to support himself. He was offered a job in the office of the Al-Badar but this did not allow him to fully enjoy the company of his spiritual Master so he gave it up. In those days there was no ice factory at Qadian or Batala ; ice had to be fetched from Amritsar, some 33 miles from Qadian. Mir Mahdi Hussain undertook the job with pleasure as it put him in direct touch with the Promised Messiah (peace be on him). Soon after he was entrusted with the sale of the works of the Promised Messiah (peace be on him).

Mir Mahdi Hussian as one of the older companions of the Promised Messiah (peace and grace be on him) was an eye-witness to many signs of his spiritual master. He saw the fulfilment of various prophecies, as for example, the death of Dr. Abdullah Authem of Amritsar, the murder of Pandit Lekh Ram at Lahore on March 6, 1897, the earthquakes of Kangra in 1905 and of Quetta in 1934. He was one of those who resign themselves to the Will of

God and care little for their personal needs. After the death of his first wife in Qadian he married a sister of Hazrat Hafiz Mukhtar Ahmad of Shahjahanpur. She bore him two sons and a daughter. According to his son, Syed Mohammad Baqar, his pious father offered his Ashraq prayers in a shady spot close to the Bahishti Maqbara continuously—for over ten years. When he expired on August 31, 1941, he was buried, strangely enough, on the same spot, by that time it had formed part of the Maqbara.

CHAPTER V

2. THE YEAR 1894.

1. Seth Abdur Rahman of Madras.

Seth Abdur Rahman belonged to a well-to-do family of tycoons of Madras. His ancestral home was a haven for the touring preachers and wandering dervishes. There was peace and prosperity in the land and there was plenty to eat and drink in the house. Young Abdur Rahman was brought up in the best family traditions of hospitality and generosity. His education was not neglected. He was married when he was only 14 years old. He preferred to be in the society of men of religion. He was a born Muslim, he loved the religion of Islam but the deteriorating condition of the Muslims around him was simply despairing. He was passionately in search of a renovator, a Mahdi, a Messiah who could redeem the Muslim world. By chance, he became possessed of a book فتح اسلام (Fath Islam) written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him). Both he and his brother, Zakaria, were captivated by the contents of the book and openly declared that its author could not be other than the redeemer of the age. More books of the Promised Messiah were sent for, the perusal of which thoroughly convinced them that the Promised Mahdi had actually appeared in India. A visit to Qadian was urgently called for, they felt. Seth Abdur Rahman, together with

Maulvi Hasan Ali, the Muslim Missionary, jointly undertook the long journey to the Punjab. At last, they reached the Ahmadiyya head-quarters early in 1894 and had a happy view of the blessed face of the much-and-long awaited Mahdi of the age. A few days' stay in Qadian convinced the two visitors that the claimant had appeared at the nick of time. Both the brothers pledged themselves at his blessed hands.

Seth Abdur Rahman was one of those who, by their sincerity and devotion had endeared themselves to the heart of their spiritual Master (peace be on him). His greatest pleasure was to serve Islam at the bidding of his Holy Master and loosen the strings of his purse whenever he was called upon to do so. He regularly contributed Rs. 100/- p.m. towards the expenses of the kitchen of the Promised Messiah. The Seth was in possession of 94 letters from his spiritual Master which have been published by the Editor of Al-Hakam in book-form together with an appendix from the pen of the Seth himself in the *Maktubat-i-Ahmadiyya* series.

In a handbill issued by him the Promised Messiah observes:

> "A member of a group of devotees of our community engaged in business is my votary-in-Allah, Seth Abdur Rahman, a wealthy merchant of Madras. He deserves to be praised, for, he has availed of many opportunities of earning credit. He is so enthusiastic in his devotion that he contributes lavishly to our community kitchen. He is

such a passionate lover that although situated distantly, he is nearer to us than many others. His sincerity and continuous services which are motivated by love, faith and certainty are a model for all the well-to-do members of the community. There are few who regularly send Rs. 100/- a month, but the Seth has sent on many occasions as much as 500/- in lump sum besides his monthly remittance of Rs. 100/-". (October 4. 1899).

The Seth Sahib was appointed a trustee of the Sadr Anjuman Ahmadiyya Qadian, by the Promised Messiah (peace be on him).

48. **Sheikh Abdur Rahim (Sardar Jagat Singh).**

Sheikh Abdur Rahim, formerly, Jagat Singh, was born in a Sikh Family of Sur Singh Jhabal in the Amritsar District. At the death of his father, Jagat Singh parted with his elder brother and got enlisted in a cavalry regiment at Sialkot Cantt. He had hardly served the regiment for two years when he fell under the influence of Mirza Mohammad Ashraf, an Ahmadi regimental accountant in the cantonment. Jagat Singh, with a fellow Sikh friend, became interested in Islam as the living religion that could rightly guide to God a seeker-after-truth. When the Sikh officers got wind of the interest and inclination of these two cavalrymen towards Islam they tried to dissuade them from the path they were chalking out for themselves. But the young soldiers were found to be adamant. Then the Sikh officers arranged for their summary dismissal and hastily paid off their dues. Both became converted to Islam

and joined the Ahmadiyya Movement. Both got their new names, as Abdur Rahim and Fazal Haq, respectively. Both stood the test of time and died as good Muslims.

Sheikh Abdur Rahim visited Qadian in 1894 and was introduced to Hazrat Maulvi Noor-ud-Din who immediately arranged for his studies in Islamic lore. Being exceptionally intelligent he made rapid strides in all the branches of theological learning. He was particularly interested in the study of the Holy Quran and the Hadith. He regularly offered his five daily prayers in the mosque: he never missed his midnight prayers and strictly observed fasting during the month of Ramazan. He diligently studied the Ahmadiyya literature particularly the Arabic books from the pen of the Promised Messiah (peace be on him). He picked up a good practical knowledge of medicine with the great physician Hazrat Maulvi Noor-ud-Din. He possessed sound common sense, he was always guided by the inward light, a Divine gift to all good Muslims. After he had finished his academic studies he thought of settling down in married life. The Promised Messiah was interested in this natural wish of the youthful convert. At his suggestion Mirza Fazal Beg agreed to marry his young widowed sister to Sheikh Abdur Rahim in 1900. She bore him two sons and five daughters. Of the two sons the younger one, Muhammad, died at the early age of 12. The elder one, Abdur Rahman took to medicine and qualified himself as Sub-Assistant Surgeon of the Indian Medical Department. He survived his revered father and is now a pensioner of the Pakistan Government at Peshawar.

In the early years of the twentieth century the Sheikh was deputed to serve as coach and tutor to the three young sons of Nawab Muhammad Ali Khan of Malerkotla. In or about the year 1918 the Sheikh's services were transferred to the Talim-ul-Islam High School, Qadian, where he served as teacher of Theology till he retired on a pension from the Sadr Anjuman-i-Ahmadiyya.

The Sheikh enjoyed the best of physique. During the tenure of his service in the High School, Qadian, the Sheikh being an excellent player served as a hockey coach. In sooth, he was an all-round sportsman and an excellent marksman. He was very popular with his students, particularly the players. His moral and spiritual influence on boarders as well as non-boarders was markedly great. He was dearly loved and revered by young members of the family of the Promised Messiah and that of Nawab Muhammad Ali Khan of Malerkotla. In the evening he would often go out with a shot-gun and shoot fowls for his spiritual Guide, the Promised Messiah (peace be on him). He was truthful and straight-forward in his dealings. He was gifted with dreams and visions which always came true. As he advanced in years, he also advanced in the spiritual realm. In later years he performed his pilgrimage to the holy cities of Mecca and Medina.

After the partition of India in 1945 he stayed back at Qadian as a dervish while his faithful wife migrated to Pakistan with his willing consent. After her death, the Sheikh was permitted to migrate to Rabwah where he died on July 9, 1957 and was buried in the Bahishti Maqbara (garden cemetery). May his soul rest in peace.

Munshi Imam-ud-Din of Aujla

Munishi Imam-ud-Din was one of the trio of cousins who rose from the soil of Aujla, Gurdaspur District, and joined the blessed company of the Promised Messiah and Mahdi (peace be on him). Munshi Abdul Aziz of Aujla reports how passionately he longed for the day when his sister and brother-in-law, Munshi Imam-ud-Din would join the fold of Ahmadiyyat but judging, from the bias of his disposition it was not advisable to press the point too much lest he should refuse at the very start to ponder over the claim of the Promised Messiah (peace be on him). But he was a straight-forward and out-spoken man who loved truth for its own sake. As soon as he heard and pondered over the claims of the founder he joined the Movement with open-heart. Accompanied by Munshi Abdul Aziz and Mian Jamal-ud-Din of Sekhwan, he proceeded to Qadian. After the evening (Maghrib) prayer, Munshi Abdul Aziz requested the Promised Messiah to accept the oath of allegiance from his brother Imam-ud-Din. The Hazrat led him into his own apartment (bait-al-fikr) and asked him to sit upon his bedstead, and himself sat down on the other side of it. Munshi Sahib hesitated for a moment but upon second bidding he obeyed his Master's behest wondering at the marked difference of the standard of morality of the Promised Messiah as compared with that of the so-called Muslim 'saints' who never allowed their followers to share their seats.

After being initiated into the Ahmadiyya Movement, Munshi Sahib asked his wife to join him. She did and proved as sincere as her husband. Both husband and wife stood

steadfast and loyal throughout their lives. Both were buried in the Garden Cemetery, one at Qadian, July 27, 1939 and the other at Rabwah on November 7, 1948.

Munshi Imam-ud-Din passed most of his time as village accountant at Loh Chap, some three miles from Qadian. He regularly came to Qadian for his Friday congregational prayer. He preached freely what he believed to his friends and relatives. As a result of his strenuous efforts for the propagation of Islam three Jamaats (communities) came into being, the biggest one at Talwandi Jhungalan, (950), another one at Loh Chap (40 and the third one at Qila Gillanwali (150). Maulvi Rahim Bakhsh of Bahadur Hussain was persuaded to settle at Talwandi so that he could look after the education and training of Ahmadies which he did creditably. After his migration to Qadian, Munshi Sahib continued his efforts for the propagation of Islam. In 1908 he was asked by Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad, then, incharge of the Ahmadiyya Annual Anniversary arrangements to procure fuel (wood) for the Kitchen. The notice was too short but the Munshi Sahib put his whole heart into the work and did the job to the entire satisfaction of the Sahibzada. He served with credit for several years as manager of the kitchen during the Ahmadiyya Anniversary. He was passionately devoted to the family of the Promised Messiah and Mahdi (peace be on him). He inculcated in the hearts of his children the feelings and faith that they would continue to prosper as this long as they were faithful lovers of this blessed family.

His Last Illness

In later years the Munshi Sahib developed a malignant form of carbuncle on his back. He preferred to be operated upon without the benefit of anaesthesia. Apparently he recovered from the disease but his health soon began to fail. He expired on July 27, 1939. His body was just on the point of being lowered in the grave when Sheikh Abdur Rahman Qadiani pleaded that Munshi Imam-ud-Din being an old companion of the Promised Messiah was privileged to be buried in the special enclosure for the companions. The burial was therefore delayed and his case was referred to Hazrat Khalifatul Masih II who was at the time at Dharamsala. After his approval was received he was given burial in the special enclosure. May his soul rest in peace.

He was survived by two sons and four daughters. The elder one Ch. Nisar Ahmad saw service in the military department of Kenya for some twenty years. The younger one. Ch. Zahoor Ahmad is Secretary, Establishment Branch, Sadr, Anjuman Ahmadiyya, Rabwah.

The Year 1894

During the course of three years (1891-93) the name and fame of Hazrat Mirza Ghulam Ahmad as the Promised Messiah and Mahdi, spread far and wide in Northern India. Believers and seekers-after-truth flocked to Qadian in large numbers. The publication of the *Tuhfa-i-Baghdad* and *Karam-atus-Sadiqin* in eloquent Arabic also became instrumental in carrying his fame beyond the frontiers of the Indian Empire, even to the holy cities of Mecca & Medina and various other parts of Arab lands. The scholarly al-Sayyed Mohammad

Saeed of Syria, al-Sayyed Ali bin Sharif Mustafa and Muhammad bin Ahmad of Mecca accepted the claims of the Hazrat and joined the fold of Ahmadiyyat. Muhammad bin Ahmadwas touring India when he heard of the advent of the Promised Messiah. He visited Qadian and at once took the oath of allegiance to the Promised Messiah (peace be on him). Intoxicated with the new zeal for faith and filled with the renewed spirit of Islam, he returned to his native town Mecca and heralded the news of the appearance of the Mahdi in India. He communicated his impressions to his friend, Ali Tai, the chief of Sheb-i-Amir, who readily confirmed the claims of the Promised Messiah and asked Allama Mohammad to get him all the publications of the Promised Messiah.

The Hamama-tul-Bushra

Availing himself of the opportunity the Promised Messiah immediately wrote a new pamphlet in Arabic and named it the "Hamamatul Bushra". It deals with the death of Jesus Christ and the significance of his own appearance in the power and spirit of his fore-runner. The pamphlet was despatched to Mecca for free distribution to the elite of the holy city. There was a great stir throughout Arabia that the Mahdi had appeared in India.

The Sirr-ul-Khilafah

Another wonderful book in Arabic from the mighty pen of the Promised Messiah saw the light of day in July 1894. It deals with the most intricate problem of the Islamic Caliphate and is a unique contribution to literature on Islam. Uprisings against Caliph Ali are condemned

and his caliphate has been supported by sound arguments It may not be possible now to gauge the effects of this book on the contemporary and Shia Ulema but the well-known author of the *Arjahul-Matalib* found himself a changed man overnight. Maulana Ubaidullah Bismil, the great persian poet and authority on Shiaism, who happened to go through the book hastened to visit Qadian and submitted allegiance to the author of the wonderful publication.

Maulana Bismil was the son of Khwaja Mazhar Jamal of Amritsar, India. Bismil was a shining student of the Oriental College, Lahore, attracted the notice of the Col. Holroid, Director of Public Instruction Punjab, who prevailed upon him to pass his Munshi Fazil and Maulvi Fazil, (highest proficiency degree examinations in Persian and Arabic).

Dr. Abdullah Authem of Amritsar, a renegade from Islam to Christianity was distantly related to Maulana Bismil. The reverend gentleman cast all his Christian spells to convert him to Christianity but Bismil Sahib adhered firmly to his own beliefs and rejected all the offers the clergy made to entice him. The Maulana passed a considerable part of his life at Rampur and Bhopal where he was regarded an authority on Persian poetry and literature. He wrote a number of lengthy poems in Persian, the best known among them are :

(a) مثنوی خاتم النبیین (Masnavi Khatam-un-Nabiyyin)

(b) حیات بسمل (Hayat-i-Bismil)

(c) قند پارسی (Qand-i-Parsi)

The scholarly Persian translation of the دعوت الامير an epistle to ex-King Amanullah Khan of Afghanistan by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul Masih II was made by Bismil.

Maulana Bismil lived to be a centenarian and breathed his last on September 29 1938. He was buried in the Bahishti Maqbara, Qadian.

The Tide of Ahmadiyyat and its Repercussions on the Christian Church.

The 19th century marked the decline of Muslim political power in India, Iran and Turkey and the moral and religious decay of the Muslim world as a whole. This afforded a golden opportunity to the Christian clergy to wipe out Islam from the face of the earth and carry the colours of the Cross to the very heart of the Muslim world, the Hejaz. Upon the heels of the European political dominance the clergy established Christian missions throughout India and elsewhere for the propagation of the Gospel of Christ and for the conversion of Muslims to Christianity. It was an all-out onslaught against Islam. The Muslims were hard pressed on all fronts. Their Ulema were no match for their sharp adversaries. The Muslim rank and file began to lose ground with the result that hundreds and thousands of their co-religionists were lost to Islam and swelled the ranks of the enemy. But God Almighty who holds a promise to support Islam at every juncture, raised the Mahdi and the Messiah to save not only the Muslim nation but the whole world. He provided His humble servant with all the weapons of defence against falsehood,

deception and trickery. Not only that, the Promised Messiah attacked the fundamental doctrines of Christianity, the Trinity, Atonement and God-head of Jesus Christ. Above all, he proved from the gospels that Jesus was saved from death on the cross and that he died like all other prophets of God, a natural death at the good old age of 120 years and was buried at Srinagar, in Khanyar Street, (Kashmir).

The Christian world was shocked at these new discoveries. For, if it was proved that Jesus Christ did not die on the cross then the whole edifice of Christianity falls to the ground. So the clergy, from all the world over held a memorable conference in London (1894) to take stock of the position and devise ways and means to put a stop to the progress of the Ahmadiyya movement. It was attended by leading clergymen from all over the world. The Lord Bishop of Gloucester, the Right Reverend Charles John Elliott D. D. writes :

> "But perhaps the movement in Mohammadanism is the most striking. I learn from those who are experienced in these things that there is now a new kind of Mohammadanism showing itself in many parts of our empire in India, and even in our own island here at home. Mohmmadanism now speaks with reverence of our blessed Lord and Master, but is not the less more intensely monotheistic than ever. It discards many of these usages which have made Mohammadanism hateful in our eyes, but the false prophet holds his place no less pre-eminently than before. Changes are plainly to be recognised but Mohammadanism is not the less

aggressive, and alas to some minds among us, (God grant that they be not many), even additionally attractive".

(The official Report of the Missionary Conference, 1894, Page 6).

United Opposition to the Promised Messiah

The claim to Messiahship on the part of the Hazrat raised a storm of opposition against him. The Christian missionaries all the world over were full of indignation. The missionary Conference in London (1894) took a serious view of the Ahmadiyya activities in the Punjab. Rev. Imad-ud-Din, in his book (Tazin-ul-Aqwal) accused the Hazrat of open rebellion against the British rule in India. Even Muslim clergy like Maulvi Muhammad Hussain of Batala, Leader of the Ahl-i-Hadis, not satisfied with his 'bull of excommunication' against the Promised Messiah used all his personal influence with British officials to poison their ears against him. The Civil and Military Gazette, Lahore a semi-official organ of the Punjab Government wrote an article against the Promised Messiah (peace be on him). He warned the government that the Mirza Sahib's professions of loyalty might not be taken at their face value. It said that he could prove more dangerous than the Mahdi of Sudan.

The Promised Messiah (peace be on him) did his level best to refute all the false accusations of the opponents but the opposition was daily on the increase and the attitude of the government was getting tough and it went a long way to encourage his opponents who devised many means to extirpate the Ahmadiyya Movement. But all opposition whether from official quarters or public platform proved futile and abortive. The cause of Ahmadiyyat flourished from day to day and from year to year. The number of converts to the movement was daily on the increase and the mission of Ahmad (peace be on him) kept steadily gaining ground.

CHAPTER VI

The Year 1895

In the year 1893, the local population of Qadian consisted of Muslims, Hindus, Sikhs and some untouchables. Of the Muslims, the Mughals formed the dominant section being the hereditary proprietors of Qadian the five adjoining villages. Besides, there were the cultivating and working classes of Muslims. But business was dull and life was far from cheerful and brisk. The Hindus were traders and moneylenders. After the announcement that Hazrat Mirza Ghulam Ahmad had been raised as the Mahdi and Messiah of the age, people of all categories flocked to Qadian and some of them permanently settled there. There was soon a change for the better in the general appearance of the little town. Under the Mughal Chiefs Qadian was a walled city with four gates. But after the occupation of the town by the Ramgarhia Sikhs the rampart was pulled down and the moat filled up with earth. Now, with the increase of Ahmadi population and the rapid progress of the Ahmadiyya Movement, there was felt an urgent need to find accommodation for the library, the dispensary and the guest-house. On the ruins of the dilapidated rampart were laid the foundations of a number of buildings. The great physician, Maulvi Noor-ud-Din, set up his dispensary in one of the newly built rooms. Patients flocked to Qadian for treatment. Medicines were freely dispensed to the patients, particularly the new sett-

lers. One room was used as a guest-house and the Zia-ul-Islam hand press was accommodated in another room and the fourth room was used as the library.

Ziaulhaq

The first book published in the press was 'Zia-ul-Haq' authored by the Promised Messiah (peace be on him). Mirza Ismail Beg and brothers were appointed printers and Maulvi Fazal Din of Bhera was the manager. He also supervised the library.

The Guest-House

The Promised Messiah also built a mosque on the roof of the lane that skirted the outerwall of his house. It was named the Mubarak Masjid. It accommodated hardly thirty worshippers at a time. The oval chamber was an extension of the Hazrat's own house and was used as guest-house and drawing room for visitors. Mir Nasir Nawab, Hazrat's father-in-law was accommodated in this room. The guest house was shifted to one of the new rooms within hearing distance of the oval chamber.

1895 A Memorable Year

The year 1895 was a memorable year in the annal's of the world's scientific progress. The Promised Messiah and Mahdi, made some startling disclosures which sent a thrill of joy and surprise throughout the world of philology, history and religion. These were :-

1. That Arabic is the mother and source of all the languages of the world. That is to say that Sanskrit, Hindi,

Persian, Chinese, English, Latin, Greek, German and French, all spring from Arabic.

2. That Nanak, commonly known as the founder of Sikhism, embraced Islam; he twice undertook journey to the world Islamic centres, Mecca, Medina and Baghdad and performed the Hajj.

3. That Jesus Christ, who was put to the cross at Jerusalem by the Jews, did not die on the gibbet, but after about three hours was taken down alive and that his wounds were healed by the application of an ointment, known as marham-i-Isa, especially prepared for the purpose. After recovery Jesus undertook a long and arduous journey to the East through Persia and Afghanistan and finally to Kashmir where he preached the Divine Message to the lost tribes of Israel. He died at the good old age of 120 and was buried at Srinagar where his tomb stands to this day in Khanyar street.

Arabic, The Mother of all Languages

The claim made by Hazrat Mirza Ghulam Ahmad seemed to be tall and fantastic. The philologists and lexiconsists of the world did not think it worth their while to pay due attention to the study of Arabic which rightly claims to be the first language that God taught man. They had bypassed it as the language of the Bedouins of the Arabian desert. But they were captivated by the study of Sanskrit whose systematized grammar worked like a charm on them. The Promised Messiah claimed in his work, *the Minan-ur-Rahman*, that the Arabic language was the only language which could claim to be Divine, the fountain from which

all true knowledge flows, the mother of all languages and the first as well as the last medium of Divine revelation, It is the first because Arabic was the word of God which was with God and was at last revealed to the world from which men learnt to make their own languages, and the last because the last Divine Book *i.e.* the Holy Quran, is couched in Arabic."

(*Teachings of Islam, p.* 132)

The Promised Messiah claimed on behalf of Arabic that:-

1. It possesses a complete treasure of simple words befitting every human requirement.
2. It accurately describes the attributes of God. It is a fascimile of the book of nature as regards the names of elements, vegetables, animals, minerals and human limbs. All these names are based on supreme wisdom and philosophy.
3. There is a complete order of verbs and nouns in Arabic. Similar verbs are mutually related with similar nouns in a scientific way.
4. Arabic expresses more meaning in a few words. By using mere signs like (ال) or nunation or changing the order of the words, Arabic conveys an idea which other languages have to express in many sentences.
5. Arabic possesses a store of simple words which faithfully and completely depict most subtle thoughts and feelings of man. (Vide, 'Arabic, the source of all the languages'. P. 38)

Nanak, a Muslim Saint

Another epoch-making disclosure of the year was that Nanak, founder of Sikhism, had embraced Islam and that he lived a Muslim and died a Muslim.

Nanak was born and bred in a Hindu family of Talwandi in the Sheikhupura District of the Punjab. The village is now known as Nankana Sahib or the birth place of Nanak. His father, Kaloo Ram provided for him the means of education as was in vogue at the time. He studied Persian with his Muslim teachers and became acquainted with a rudimentary knowledge of Islam. The teachings of the Vedas could not satisfy him as they emphasized nature worship. But Nanak was in search of a path which could lead him direct to God. His attention was directed to the study of the teachings of Islam. He was on the look-out for a spiritual guide who could instruct him in the spiritual lore. Such a guide he found in the person of a Muslim saint of the Chishti order of Sufis and pledged himself at his hands. But Nanak concealed the fact of his conversion to Islam for some time, although he performed all the rituals of the faith in privacy. But he could not remain incognito for long and made up his mind to declare that he was a Muslim and that he had nothing to do with Hinduism. He now preferred the society of Muslim luminaries and spent most of his time visiting the tombs of Muslim saints and resorted to 40-day retreats at the shrines and mausoleums at Sirsa, Ajmere, Pak Pattan and Multan. Nanak was now a changed man. His relation with his family and other Hindu kinsmen seem to have come to a stand-still. In his capacity as a Muslim he twice undertook

the long journey to Mecca and Medina and performed the Hajj. He also visited Baghdad and Bukhara where he was known as Nanak peer or Nanak, the saint. It is rather difficult for a biographer of Nanak to write straight on his life as he was a convert from Hinduism to Islam. In the first phase of his life he was a Hindu out and out, born and bred in Hindu traditions. But in his ripe youth when he was able to distinguish right from wrong he decided to forsake the religion of his Hindu forefathers and accept Islam which could lead him to true salvation. According to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him) Nanak's life may be divided into three phases :

1. When he was formally following Hindu customs and practices. Being an educated man he composed verses in Punjabi and Persian. No wonder, therefore, that his verses belonging to that period may be tinctured with Hindu ideas and beliefs.

2. The second phase of his life was the time when he became disgusted with the teachings of Hinduism, he discarded the Vedic beliefs and practices. His sayings or verses discarding Hinduism seem to belong to this period. Nor had he any strong bias for Islamic teachings in those days. His verses which are apparently against the teachings of Islam may be said to belong to that period.

3. The third phase of his life was the time when he accepted Islam and drank deep at its fountain. His verses which eh composed as a Muslim all praise

Allah and eulogize the Holy Prophet Muhammad (peace and blessings of Allah be on him).

As a visible sign of his belief in the tenets of Islam he wore a cloak decorated with the verses of the Holy Quran. At last he died a Muslim and was buried after funeral prayers had been offered by the Muslims. (Satt Bachan pp. 94—95).

Baba Nanak and the Sikhs

The Sikhs regard Nanak as the founder of Sikhism. They are devoutly fond of him and love him dearly. They worship all the good things that Nanak left behind him. His sayings and verses have been collected into a book called the Granth Sahib which the Sikhs hold in high esteem. The Chola Sahib or the cloak which Nanak wore as a Muslim is reverently preserved at Dera Baba Nanak in the Gurdaspur District and the Pothi Sahib is no other than the Holy Quran itself. It is preserved at Guru Har Sahai in the Ferozepur District. All these relics are held in high esteem and reverence by all his disciples. The Sikhs prostrate before these sacred relics and yet would not admit that Nanak was a Muslim.

As early as the year 1878, the Hazrat Mirza Ghulam Ahmad had a vision in which he was shown Nanak as a Muslim and he saw that a Hindu was drinking water from his (Nanak's) spring. The Hazrat says, "I told the Hindu not to drink from his spring as its water was dirty. I asked him to drink from my spring". He stated this vision to his Hindu friends and was sure that subsequent events would prove the truth of the vision. In the year

1895, it was brought to his notice that a cloak of Baba Nanak was reverently preserved by the custodians of the Gurdwara at Dera Baba Nanak in the Gurdaspur District. The Promised Messiah sent a deputation to investigate into the matter. It was confirmed that the cloak was actually preserved by scions of Kabuli Mal, the custodian of the Gurdwara, and that it carried verses of the Holy Quran beautifully written in Arabic letters.

Satisfied with the report of the deputation the Promised Messiah paid a visit to the Gurdwara accompanied by his close companions and had the pleasure of seeing with his own eyes the verses of the Holy Quran written all over the cloak. Chola Sakhi, a book-let giving particulars of the Chola Sahib and its history is still preserved in the Gurdwara. It tells us that the cloak was a gift from God bestowed on Nanak.

The Chola is a visible proof of the fact that Nanak had embraced Islam from the bottom of his heart and that he carried into practice all the essentials of the faith that make a man a Muslim. Nanak wore it fondly as did all Muslim dervishes in those days. Another proof of Nanak being a Muslim is the number of retreats he resorted to at the mausoleums of Muslim saints at Multan, Pak Pattan, Sarsa, Ajmer, Baghdad and Bukhara, centres of spiritual knowledge and learning. The third proof of his conversion to Islam is his marriage which he contracted with the daughter of one Hayat Khan, an Afghan. She bore him two daughters.

The Tomb of Jesus in Srinagar

Towards the close of the year 1890, it was revealed to Hazrat Ahmad that Jesus Christ believed both by Christians

and Muslims to be in the heavens had died a natural death some 1900 years ago. It was in vain, therefore, to expect him to bodily descend from heavens in the latter days and reform the Muslims. His descent only meant that some one from among the followers of the Holy Prophet Muhammad, the Seal of apostles, would appear in the name, power and spirit of Jesus Christ and reform the Muslim society. That Redeemer was Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Again that Jesus did not die on the cross but was taken down alive. His wounds were healed by the application of an ointment called the marham-i-Isa, which was especially prepared by his disciples for the purpose. As soon as his wounds were healed he secretly left Palestine with a handful of his followers. They travelled to Afghanistan then to the Punjab and finally to Kashmir where the ten tribes of Israel had settled and found that the Israelites had adopted the religion of Budha and had become idol-worshippers. The work of reclamation of the Israelites in Palestine had been a failure. He therefore set forth to preach the gospel to the Israelites settled in Afghanistan. He succeeded in winning over most of them to his mission. He was granted a long lease of life and according to a tradition of the Holy Prophet (Peace and blessings of Allah be upon him) lived up to the good old age of 120° years, that he was held in high esteem by the populace, even the kings and maharajas had joined his fold. Raja Salbahan of Kashmir had an interview with him. On being questioned who he was and wherefrom he had come, he replied that he had come from the west, where he was persecuted by his own people. The Maharaja made

his obeisance to him and departed. Jesus Christ seems to have settled in Srinagar in Kashmir so that he could preach to the Israelites in the neighbouring regions. We may profitably quote here the historical evidence bearing on the thesis that the foreign traveller to Kashmir was no other than Jesus Christ himself. He was known as Yuz Asaf:

(a) Sir Fransis Younghusband, a British Resident in the Indian-held State of Kashmir, says :-

"There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar and the theory is that Yuz Asaf and Jesus are one and the same person."

(*Kashmir, p.* 112).

(b) The Christian Editor of Al-Hilal, Beyrut, writes:-

"In Mohallah Khanyar of the city, (Srinagar) there is a tomb. The people of Kashmir describe it as that of Prophet Yuz Asaf. The ordinary people of the locality visit this tomb regularly. In certain books of history it is stated that Yus Asaf was a Nabi (prophet) who had come from a far off country. He died there and was burled in that city. (*Al-Hilal Vol. II Part IV* 1908)

(c) Mirza Saif-ud-Din Baig says :

"It is said that a prophet, Yuz Asaf by name appeared for the guidance of the people to his religion. He lived near about the reign of Raja Gopadatta who had also built a temple on mount Solomon". (*Khulasa-tul-Tawarikh*)

(*d*) Pirzada Ghulam Hassan says :

It is said therein is buried a prophet, who, in ancient times was raised for the people of Kashmir.

(*Tahrik-i-Hassan* 1310 *A. H.* 1908 *C. E.*)

On the strength of overwhelming historical evidence and local traditions the Promised Messiah and Mahdi (peace be on him) has drawn the conclusion that the tomb in the Khanyar Street in Srinagar is none other than that of Jesus Christ who came to preach his gospel to the lost ten tribes of the Israelites who had settled in Afghanistan, Kashmir and Tibet, so that it might be fulfilled "I am not sent but unto the lost sheep of the house of Israel".

(*Matt.* 15 : 24)

The New Entrants in 1895

Here is a list of some of the prominent men who joined the fold of Ahmadiyyat in 1895 :

1. **Maulvi Imam-ud Din of Goleki.** He was born in 1851 at Goleki which was the centre of learning in those days in the Gujrat District. Students from far and near flocked to it for the sake of knowledge. By the year he was 20 he had picked up knowledge of Arabic, Persian, Urdu and Theology. After the death of his father in 1871, Imam-ud-Din felt an urge for a spiritual guide. He paid a flying visit to Qadian and had a brief interview with the Promised Messiah and Mahdi, who told the Maulvi Sahib to seek guidance from God through prayers and supplications. He did so and was convinced of the truth of the claim of the Promised Messiah and Mahdi and pledged himself at his hands in 1895. He devoted himself wholly and solely to propagating the message of the movement in his neighbourhood. In 1903 when the Promised

Messiah (peace be on him) visited Jhelum to appear as witness before a court, the railway platform was thronged with visitors who came from far and near to have a glimpse of him. Maulvi Imam-ud-Din, accompanied by a large number of Ahmadies and non-Ahmadies, proceeded to Jhelum.

Multitudes of people had thronged the residence of the Promised Messiah and Mahdi. They were all impatient to have a look at his holy face. To satisfy their wish the Promised Messiah seated himself in an easy chair on the roof of the house. Over one thousand joined the fold. As a result of this visit many Ahmadiyya communities sprang up in the villages of Jhelum, Gujrat and Gujranwala districts.

Maulvi Imam-ud-Din was an accomplished scholar in all the branches of theology. The number of his pupils both Muslims and Hindus was great The learned Maulvi Ghulam Rasool of Rajeki, District Gujrat, and his own son, Qazi Zahur-ud-Din Akmal of Goleki were among his best pupils. After the death of his wife in 1924, Maulvi Imam-ud-Din was allowed to migrate to Qadian in 1925. He had deep and warm affection for the family of the Promised Messiah. He willed that 1/7th of his property be assigned to the Sadr Anjuman Ahmadiyya, Qadian, for the spread and propagation of Islam. He composed poems in Arabic, Persian, Urdu and Punjabi. His only son, Akmal of Goleki, was a poet of renown. So was Maulana Rajeki. He wrote in Arabic, Persian, Urdu and Punjabi. Maulvi Imam-ud-Din died at the age of 91 on April 12. 1940. He was laid to rest in the

Bahishti Maqbara, Qadian, (may his soul ever rest in peace).

2. **Hafiz Sufi Ghulam Muhammad, B. A.**—Sufi Ghulam Muhammad, son of Wali Muhammad, of Lyallpur district, lost his father when he was very young. Chaudhri Rustum Ali Khan, a kind-hearted man and a votary of the Promised Messiah, took the boy under his care and sent him to Qadian for studies where he attracted the favourable notice of the Headmaster Maulvi Sher Ali, B A Ghulam Muhammad passed his Entrance Examination and then joined the Talim-ul-Islam College, Qadian and passed his F.A. Examination. He then joined the Aligarh College in 1907.

Sufi Ghulam Muhammad was an eye-witness to the sign of the earthquake and the rain that took place the same day, February 28, 1907, as predicted by the Promised Messiah. In the morning it was all clear and there was apparently no sign of clouds. A severe shock of earthquake was felt about midday and then there was a shower of rain.

On his return to Qadian he was posted in the Accountant's Office but was soon transferred to the T.I. High School Qadian as Arabic and theology teacher. He was deeply devoted to the study of the Holy Quran, which he recited melodiously after the style of Maulvi Abdul Karim of Sialkot. He could point out any reference of a verse of the Holy Quran from the style of the diction of the verse in question as every Sura (chapter) has a style of its own, Sufi Ghulam Muhammad argued.

NOTE: The style of the diction of the Holy Quran is such as makes it easy to be memorized in a short time. Hazrat Khalifa-tul-Masih II in his "Introduction to the Holy Quran" refers to three members of the Ahmadiypa Community who learnt, in the Latter part of their lives, the Holy Quran, by heart, in a very short period of time, *viz.* (1) Sufi Ghulam Muhammad (2) Chaudhri Nasrullah Khan pleader (3, Dr. Badr-ud-Din, M.B.B.S.

The Promised Messiah (peace and blessings of Allah be on him) proposed the marriage of Sufi Ghulam Muhammad with the young widowed daughter of Maulvi Shadi Khan of Sialkot and himself fixed the sum of Rs. 500 as the dower-gift. She bore him four sons a daughter. Hazrat Khalifa-tul-Masih II sent Sufi Hafiz Ghulam Muhammad as Ahmadiyya Missionary of Islam to Mauritius where he stayed for some twelve years. During the tenure of his office, the foundations of the Movement were firmly laid in the island. In a court case over the Ahmadiyya mosque the Sufi Sahib pleaded the cause of the Movement very creditably. After a brilliant record of missionary work in Mauritius, Sufi Sahib returned to Qadian. He led prayers in the Dar-ur-Rahmat Mosque till the partition of the country when he migrated to Lahore where he died on October 17, 1947. His body was brought to Rabwah where he was buried in the Bahishti Maqbara. May his soul ever rest in peace.

52. BABA HASSAN MUHAMMAD OF AUJLA (GURDASPUR).

(3) He was a cousin of Munshi Abdul Aziz of Aujla. For some time his attitude to the Ahmadiyya Movement

was hostile but as a result of sincere prayers he was shown in a vision, a view of Qadian and the Aqsa Mosque and the Promised Messiah and was convinced of his truth. He hastened to Qadian to join the fold.

Baba Hussan Muhammad migrated to Qadian in 1902. After the sad demise of Maulvi Abdul Karim of Sialkot in 1905, the Promised Messiah (peace be on him) drew the attention of the community to dedicate their sons so that they might fill in the gap which had been caused by the deaths of Maulvi Abdul Karim of Sialkot and Maulvi Burhan-ud-Din of Jhelum. Baba Hassan Muhammad offered his only son, Rahmat Ali, who proved to be a most successful Ahmadiyya missionary of Islam in Sumatra and Java where he founded Ahmadiyya Jamaats. His sincerity and his simple habits *won the hearts* of those who came in contact with him. He had gained complete mastery over the Indonesian language and the ways of the people of Indonesia. He was a personal friend of the late Dr. Soekarno.

Baba Hassan Muhammad was the first Ahmadi who willed one-tenth of his property at the behest of the Promised Messiah in 1905. He taught the Holy Quran to women-folk and preached to the people from the house-top at night.

After the holocaust of 1947 he migrated to Pakistan, settled in Chiniot near Rabwah where he expired on July 20, 1949. He was buried in the Bahishti Maqbara, Rabwah. May his soul rest in perpetual peace.

4. Sheikh Abdur Rahman Qadiani

Bhaee Abdur Rahman was a convert from Hinduism. His father's name was Mehta Guranditta Mal of Kanjroor, Gurdaspur District. His Hindu name was Harish Chander. While a student at Chunian Middle School, Lahore District, he developed friendship with Muslim students. Harish Chander was brought up in Hindu traditions but his thoughts underwent a great change under the influence of his Muslim Headmaster and Muslim friends. The eclipse of the sun and the moon in the month of Ramazan in the year 1311 A.H. (1894 A.D.) drew the attention of the Muslim luminaries to the appearance of the Mahdi in the near future. Young Harish felt interested in the appearance of the Muslim Mahdi and his mission of the amelioration of the condition of Muslims. The Promised Messiah and Mahdi had already appeared in the Punjab but young Harish knew nothing about it. He finally decided to embrace Islam but he kept his conversion a secret. Even his parents did not know what was going on in his mind. The father allowed him to go and seek a suitable job. Harish went to Chunian where he met his old friend Sayyad Bashir Haider of Sialkot by chance and told him that he had finally decided to accept Islam. Sayyed Haider reported it to his uncle Sayyad Hamid Shah. He thought it prudent to send the boy to Qadian for fear of communal trouble in the city. Harish Chander proceeded to Qadian with a letter to Maulvi Abdul Karim Sahib. It was on a Friday that he reached Qadian in the afternoon. He passed through the Hindu bazaar asking about the whereabouts of the Hazrat Mirza Sahib. Nobody helped him; in fact they did their utmost to

misguide him. However he found his way to the house and delivered the letter to Maulvi Abdul Karim who introduced him to the Promised Messiah in the Mubarak Mosque before the late afternoon prayer. The Promised Messiah looked at the boy and after a brief interrogation told him to recite the Muslim Kalima (formula of faith) and accepted his offer of allegiance.

Harish Chander, now, Abdur Rahman was putting up in the Ahmadiyya Guest House and had his lessons in Theology with Sheikh Abdur Rahim, a convert from Sikhism. It was not long before Abdul Rahman's father Qadian in search of his lost son. He was sitting in the local post office when Abdur Rahman dropped there to post a money-order. The father and the son were suddenly face to face. The father embraced him dearly and narrated the agony of separation the mother and his sisters felt for him. Abdur Rahman brought his father to the guest house and introduced him to the other guests. Lala Guranditta Mal had an interview with the Promised Messiah and requested him to let his son see his mother at home as she was in sore straits. He obliged on the condition that the father should give in writing that he would send back his son to Qadian after fifteen days. The father gladly consented to it but when he reached home he threw his written Promise to the wind. By and by the father's attitude grew stiffer and stiffer and the boy was subjected to all sorts of persecution. Abdur Rahman was prohibited to read the Holy Quran and say his daily prayers. He was kept under strict surveillance for nine months. At long last, he got a chance of escape which he fully availed himself of. He was deputed to escort home an old lady living in a distant village. Abdur Rahman purchased a railway ticket for Sialkot, stayed there for two days and then darted for Qadian. His sudden arrival was a source of great pleasure to all his friends. When he saw the Promised Messiah he fell at his feet. His joy knew no bounds as he was back again among his spiritual *kith and kin.*

Abdur Rahman decided once for all that he would spend the rest of his life in the service of his spiritual master, a covenant which he kept to the letter. He was a devoted well-wisher of the family of the Promised Messiah (peace be on him).

He accompanied Hazrat Khalifa-tul-Masiah II to England in 1924. He was a keen observer and had a strong memory. He was an eye witness to a number of great signs God showed at the hands of the Promised Messiah (peace be on him). He died in Pakistan. His body was brought to Rabwah where the funeral prayers were offered by a large congregation and then the coffin was taken to Qadian where he was buried in the Bahishti Maqbara (may his soul ever rest in peace).

5. Mirza Muhammad Ashraf

He was the son of the well-know Maulvi Jalal-ud-Din Balanvi. He was born in 1868. He joined the Ahmadiyya Movement in 1895. He migrated to Qadian in 1906. On the strength of his experience as an accountant in the military department, he was offered a post in the office

of the Sadr Anjuman Ahmadiyya Qadian, where he served the department for 25 years. Hazrat Khalifa-tul-Masih II was highly pleased with his work as an accountant.

He was an eye-witness to the Sign of the earthquake and the rain on February 28, 1907 as foretold by the Promised Messiah and Mahdi (peace be on him) He expired on November 14, 1947. May his soul rest in perpetual peace.

CHAPTER VII

The Year 1896

Hostile Muslim Ulema and Spiritual Leaders Challenged to Prayer-Duel

The Promised Messiah had been the recipient of Divine revelation for the last twenty years and his claim to Messiahship for the reclamation and redemption of Muslims, in particular, and humanity, in general, had caused feelings of antagonism, hatred and animosity in the hearts of Muslim clergy and spiritual guides. Collectively and individually they denounced him as a renegade, liar and impostor. The acrimony of controversy between the two reached the highest pitch in 1896. The Promised Messiah (peace be on him) addressed the notable among the Ulema and the Sajjadah Nashins to a spiritual duel to decide once for all the controversy which had divided the Muslims into two hostile camps. He suggested that both he and his opponents address an open prayer to God to decide which of the two parties was right. The Promised Messiah proposed to pray to God in the following words :

O my God ! If these revelations which I hold in my hand are not from Thee but are my own fabrication and it is in Thy knowledge that I made them up or they are Satanic insinuations then I pray to Thee to cause me to die within one year from todate or inflict on me such

punishment as is worse than death and deliver me not until I breathe my last so that my disgrace may be manifest and humanity be saved from my mischief.

But if Thou knowest that these revelations are from Thee and they are Thy own words, then send down condign punishment on these people, who are assembled here, within a period of one year hence, by way of loss of eye-sight or leprosy or paralysis, or lunacy, or epilepsy, or dog-bite or snake-bite or loss of wealth or loss of life, or damage to reputation, so on and so forth. And both parties assembled shall say, 'Amen'.

None of the fifty-two addressees ventured to accept the challenge. They saw their safety in observing silence or showing indifference to the device which meant certain humiliation to the wrong-doing and misguided party. On account of non-acceptance of the challenge no prayer duel took place; nevertheless none of the addressees escaped humiliation, in one form or the other. One lost eyesight, another was bitten by a snake or struck with one fatal disease or the other. Two of them had the good sense to confirm the truth of the claim of the Promised Messiah (peace be on him). They were (1) Hazrat Khwaja Ghulam Farid of Chachran, Bahawalpur (2) The saint known as Sahib-ul-Alam of Sindh who claimed thousands of followers.

The Great Religions Conference

Perhaps the greatest event of the year 1896 was the World Religions Conference held at Lahore. A Hindu Sadhu *Shivgan Chander* by name organized a religions convention at Ajmer (India). For a second convention he

chose Lahore, the centre of learning in north west India. He organized a working committee consisting of Hindu, Muslim and Christian members. The committee decided to hold the conference on December 26, 27, 28, 1896. Invitations were sent to representatives of Islam, Hinduism and Christianity who were to dilate upon the five fundamental subjects given below:

1. The physical, moral and spiritual conditions of man.
2. The state of man in after-life.
3. The real object of the existence of man and the means to its attainment.
4. The effect of actions in the present life and in the life to come.
5. The source of Divine knowledge.

Following were the representatives of Islam:

1. Hazrat Mirza Ghulam Ahmad of Qadian.
2. Maulvi Abu Saeed Muhammad Hussain of Batala.
3. Maulvi Sanaullah of Amritsar.
4. Mufti Muhammad Abdullah of Tonk.
5. Maulvi Mubarak Ali of Sialkot.

Mr. J. Morrison represented Christianity. A good number of Hindu speakers of all shades of opinion, represented Hinduism.

Sadhu Shivgan Chander visited Qadian and personally requested the Hazrat to write a thesis for the conference. The Hazrat was in-disposed at the time. He prayed to God to grant him the strength to prepare a thesis on the beauties of Islam. He was enabled to it in due course of time. God informed him beforehand that his paper would excel all the papers to be read on the occasion.

This prophecy was given a wide circulation before the conference by means of hand-bills that were freely distributed throughout the country. Hazrat's thesis was to be read out at 1-30 p. m. on December 27, 1896. The hall was already full to over-flowing. Since the Hazrat could not personally attend the conference he deputed Maulvi Abdul Karim to read out the paper. The theme of the thesis couched in heavenly-inspired words and phrases, together with the majestic, melodious voice of the reader produced such a charming effect on the audience that they listened to it spell-bound and in rapture. Hundreds of men stood outside the hall for hours. There was pin drop silence in the hall. When the time fixed for the paper came to its end, the paper was still un-finished. Maulvi Mubarak Ali waived his own time in favour of the paper which was gratefully accepted by the conveners. But only a part of the main subject was covered at the session. The Managing Committee were requested to extend the duration of the conference by one day so that the whole thesis could be completed The committee agreed. Maulvi Abdul Karim, read out the remaining portions of the thesis. The portion of the thesis contained a reasonable refutation of all the adverse criticism levelled directly or indirectly against Islamic teachings by the advocates of other religions. It also contained a strong rebuttal of the disheartening remarks of Maulvi Muhammad Hussain of Batala was now unable to produce saints as it did before. The Hazrat in his paper forcefully declared, "it would be tyrannical on my part if I do not openly say that the spiritual status which I have just described and the lofty position which affords a seeker after truth the blessings of the revelation and communion with God has been bestowed upon me in full measure so that I may give eyesight to the blind and lead the seeker to the lost treasure and help to reach the fountain-head which is much talked about but is sought by few. I assure the audience that the spiritual state which gives the seeker his salvation and unending happiness can be acquired only by following the Holy Quran. Would that they see what I have seen and hear what I have heard; would that they shun legendary tales and rush up to realities. I was young, now I am old but I never did find one who drank deep from a fountain other than that of Islam and the Holy Quran".

After the thesis hard been read out in its entirety, it was the unanimous view that the Hazrat's thesis had surpassed all other papers and that Islam had been well vindicated. More than a score of Indian newspapers and journals wrote long columns in its praise. The prophecy published long before the inauguration of the conference came true. The thesis originally written in Urdu was translated into English by Maulvi Muhammad Ali M. A. LL. B. It was revised by M. Alexander. R. Webb of America, Maulvi

Sher Ali B. A. and Mr. Ghulam Muhammad of Sialkot. It was first published in 1910 under the caption, "The Teachings of Islam" by Luzac & Co., 46 Great Russel St., London. Subsequently, it was translated into Arabic, Persian, German, Spanish, Chinese, Burmese, Indonesia, Swahili, Kamari, Hindi and Gurmukhi.

The Year 1896

The pious souls who joined the Ahmadiyya Movement in 1896 were :

1. Malik Noor-ud-Din of Rawalpindi.
2. Mian Fazal Muhammad of Harsian, Gurdaspur District.
3. Maulvi Abdul Mughni of Jhelum.
4. Master Faqirullah of Peshawar.
5. Mahr Ghulam Hassan of Sialkot.

Malik Noor-ud-Din was born in 1867. After completing his school education he joined the government service as draftsman. After retirement in 1928 he migrated to Qadian and built a good house in Darul Fazl. He rendered honorary service to the community for six years. He went on a pilgrimage to the holy cities of Mecca and Medina in 1933. He was an upright and diligent worker. Hazrat Ummul Mominin's house in Darul Anwar, Qadian, was built under his supervision. He died in 1934 and was buried in the special enclosure reserved for the companions of the Promised Messiah (Peace be on him).

2. Mian Fazal Muhammad of Harsian

He joined the Ahmadiyya Movement in 1896. After his initiation into the Movement he had a dream in which he was told that he would live up to the age of 45 He narrated the dream to the Promised Messiah who remarked that God Almighty had the power to double the number.

Strangely enough, Mian Fazal Muhammad lived upto the age of 90. He frequently visited Qadian and enjoyed the company of the Promised Messiah. He could tell numerous anecdotes of his holy life. He migrated to Qadian about the year 1914 and had a house built in Dar-ul-Fazl near the Talimul Islam High School. His eldest son, Maulvi Abdul Ghafoor Fazil was one of the most brilliant students, the theology college, Qadian, has produced. All his sons are devoted to the cause of the Movement. Fazal Muhammad died in 1956 and was buried among the companions of the Promised Messiah at Rabwah.

3. Master Faqir Wullah Sahib.

He was born on June 7, 1876. His academic career in the school was very bright. He enjoyed good physique and was a smart footballer. He was not only well up in his vernacular subjects but was quite a genius in Mathematics. In 1896 borrowed the book ازالہ اوہام (Izala-i-Auham) from Maulvi Ghulam Hassan Khan of Peshawar. The perusal of the book led him to Ahmadiyyat. The following year (1897) he proceeded to Qadian where he settled for the rest of his life. He was posted as a teacher of Mathematics in

Talim-ul-Islam High School. He was also Superintendent of the Boarding House attached to the School. He served the community in various capacities Manager Review of Religions, Assistant Accountant, Sadr Anjuman Ahmadiyya. He had also the privilege to be the tutor of Hazrat Khalifatul Masih II in his school days. In 1914 when there was a split in the Ahmadiyya Community, Master Faqir Ullah went over to the secessionists at Lahore. But in 1944 when Hazrat Khalifatul Masih II declared on oath that he was actually the Promised Reformer as mentioned in the Sabz Ishtihar of the Promised Messiah (peace be on him) the Master Sahib retraced his steps and pledged himself at the hands of the Promised Reformer of blessed memory. After the partition of the country he came to Rabwah and served the Community in all sincerity. He expired on the 9th of August, 1965 and was buried in the Bahishti Maqbara. May his soul ever rest in peace!

4. Mahr Ghulam Hassan of Sialkot

Mahr Ghulam Hussan, Ghulam Hassan and Ghulam Ali of Arazi Yaqub, Sialkot, together with their father joined the fold of Ahmadiyyat in the year 1896. The trio before joining Ahmadiyyat in the 1896, were zealous members of the Ahl-i-Hadis. Mahr Ghulam Hassan one day had a vision in which he saw a man flying a kite. Soon an aeroplane appeared. It hit the kite but strangely enough, the aeroplane and not the kite, was torn to pieces and fell to the ground. In another vision he saw that the same gentleman who was flying the kite, was, now reciting the Holy Quran in a Hindu Mohallah of Sialkot city. The

reciter was no other than the Hazrat Mirza Ghulam Ahmad of Qadian. After mutual consultation the whole family tendered their allegiance to the Promised Messiah in 1896. Mahr Ghulam Hassan had another vision in which he saw that his friend Maulvi Hafiz Faiz-ud-Din of the Kabutaranwali Mosque, Sialkot, had also joined the fold of Ahmadiyyat. He went to see his friend and narrated what he had seen in the vision. The Maulvi Sahib laughed to scorn at the idea. But eight years later the Maulvi Sahib joined the fold of Ahmadiyyat and for 20 years was a devoted follower of the Promised Messiah (peace be on him) until he expired in 1924 and was buried in the Bahishti Maqbara at Qadian. May his soul rest in peace!

Mahr Ghulam Hassan sent his son Nazir Ahmad Mubashar to join the Madrasa-i-Ahmadiyya, Qadian. He later served Islam and Ahmadiyyat in Ghana, West Africa for 26 years from February 2, 1936 to October 1961. He is one of the most successful Ahmadiyya Missionaries with a brilliant record of work in West Africa.

Mahr Ghulam Hassan died on September 17, 1956 and was buried in the Bahishti Maqbara at Rabwah.

5. Maluvi Abdul Mughni of Jhelum. He was the son of Maulvi Burhan-ud-Din of Jhelum, one of the earliest companions of the Promised Messiah (peace be on him). Maulvi Abdul Mughni himself was also a companion of the Promised Messiah. His name was borne on the list of 313—a unique honour which is the privilege of the earliest companions. He was meek and humble of spirit, but austere

and strict in the observance of his religious duties. He was Ameer (head) of the Ahmadiyya Jamaat Jhelum till he breathed his last on June 10, 1966.

He did not execute his will because he preferred to be buried, after death, by the side of his revered father in the public cemetery of Jhelum but when it was conveyed to him by Maulana Abul Ata, a relative of his, that Hazrat Khalifatul Masih III desired each and every Ahmadi to make a will, he submitted and made a will of his property. He was buried in the Bahishti Maqbara special reserve for the Companions at Rabwah.

CHAPTER VII

THE YEAR 1977 1897

The Lord's Annointed, the Champion of Islam, Hazrat Mirza Ghulam Ahmad of Qadian, had been fighting pitched battles against Christian missionaries and Arya Samajists of North India. The year 1897 was full of events of the greatest magnitude and far-reaching consequences. Dr. Abdullah Authem, a well-known Christian Missionary who had headed the enemy camp in the great controversy known as the "Holy War" of 1893 at Amritsar was laid low on July 27, 1896 in accordance with the prophecy of Hazrat Ahmad of Qadian which was published on December 30, 1895. The Death of Dr. Autham was a great shock to the Christians which they could not easily brook. Dr. Henry Martin Clarke, a great missionary of Amritsar was planning to avenge somehow or other the death of Dr. Authem. The occasion arose when a certain Abdul Hamid of Jhelum, an irresponsible youth and turn-coat, went to Amritsar and desired to be baptized. During the course of his talks he gave out that he had also been to Qadian and had met the (Hazrat) Mirza Sahib. Henry Martin Clarke took a hint out of it. He planned to use Abdul Hamid as a tool in a conspiracy hatched in the mission compound, Amritsar, to involve (Hazrat) Mirza Sahib in a murder case. Abdul Hamid was prevailed upon through persuasion and threats to make a statement in the court of law that Mirza Sahib

had deputed him to murder Henry Martin Clarke at Amritsar. Abdul Hamid made a written statement which he gave in his own hand and was attested by eight clergymen. The written statement was produced in the court of the District Magistrate, Amritsar. Dr. Henry Martin stated in the court that owing to the prominent part he had taken in the Great Controversy of 1893, Mirza Sahib wanted to do him harm and the present attempt was the culminating point of his designs. The Magistrate being a fellow Christian at once issued orders for Hazrat's arrest. But soon he realized his mistake (he could not issue a warrant-arrest of the accused living in another district). So he sent a telegram to the District Magistrate Gurdaspur that the warrant issued for the arrest of the Mirza Sahib should be treated as null and void. The Deputy Commissioner, Captain Douglas inquired of his Head Clerk if a warrant from Amritsar had been received in the office. He replied in the negative. The District Magistrate Amritsar transferred the case to Gurdaspur, whereupon the District Magistrate Gurdaspur issued a notice to the Hazrat asking him to be present at his court on August 15, 1897. In compliance with the notice Hazrat with a number of his companions reached Batala. Ahmadies from many towns and villages flocked to Batala. The Hazrat bore a cheerful countenance firmly believing in God's promise that He would come to his help with His hosts and that he would be discharged, notwithstanding the fact that Hindus and some Muslim Ulema had made common cause with Christians. Maulvi Muhammad Hussain of Batala sided with the Christian Missionaries in the hope that he would have the chance to wreak vengeance on Hazrat Sahib. Pandit Ram Bhajdat, an Arya Samajist lawyer offered his

honorary services to the Christians so that he might be enabled to find some clue to the murder of Pandit Lekh Ram which had taken place on March 6, 1897.

The Deputy Commissioner, Gurdaspur, W. M. Douglas held his court at Batala on August 10, 1897. The Hazrat entered the court-room with his quiet dignity. The magistrate politely asked him to sit on a chair placed on his side. Dr. Henry Martin Clarke occupied another chair on the other side. Captain Douglas gently spoke to Hazrat and said, "Although Dr. Martin Clarke has accused you of an attempted murder but I, for one, do not." As the case proceeded, the trying magistrate was sceptical of the truth of the statement submitted by Abdul Hamid the witness. Moreover there were discrepancies in his two statements submitted in the courts at Amritsar and Batala. It occurred to the magistrate that so long as Abdul Hamid was under the influence of the missionaries he wo'nt speak out the truth so he gave him into the custody of the Police to get at the true facts of the case. When the witness saw that he was free from the grip of the missionaries, he at once confessed that he was compelled by the clergymen to make the false statement and that Mirza Sahib never asked him to murder Martin Clarke. The magistrate dismissed the case and acquitted the Hazrat honourably. Next he congratulated him and told him to sue Dr. Henry Martin in the court if he liked. But the Hazrat graciously replied that he won't sue anybody in a worldly court, his case was proceeding in the heavens.

A Parallel Case with a Difference

Pilate, the Roman Governor, tried Jesus Christ at the instigation of the Jews of his time. Mr. M.W. Douglas

tried Jesus Christ's counterpart and namesake the Promised Messiah at the instigation of the Christians of his time. Pilate found Jesus Christ not guilty when he said, "Why, what evil hath he done? But they cried out the more, saying, let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he, took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it". (*Matthew* 27:23, 24).

Pilate was sure of Jesus' innocence but being a coward he was cowed down by the tumult of the multitude and delivered Jesus Christ to the Jews.

Douglas sat in judgement to try the Promised Messiah at Batala. He found him innocent and acquitted him honourably, because he was a man of courage. He was not daunted by the Christian multitude who had hatched up a conspiracy against the Promised Messiah. "Douglas' name will go down in history as a brave man who set a noble example of the love of justice against his own co-religionists," says the Promised Messiah, "as long as the world lasts, and this (the Ahmadiyya) Community multiplies to millions and billions, the good name of this well-meaning magistrate will honourably be remembered by posterity. And it is fortunate that God Almighty chose Douglas for the task." (Kishti-i-Nooh pp. 51-54).

Mr. Douglas lived to a good old age of 93 (he died in London on February 25, 1957). He clearly remembered the particulars of this case. Whenever an Ahmadi visitor saw him at his house he would relate the details of the case to him and remark that as soon as he looked at the face of

Mirza Sahib he was convinced that he could not be a liar. (Tarikh-i-Ahmadiyyat Vol. II. p. 474).

God's Revelation Concerning The Conspiracy.

Three months before the conspiracy was hatched God the All-knowing revealed to Hazrat in the following words:

قد ابتلی المومنون ۔ ما هذا الا تهدید الحکام ۔ ان الذی
فرض علیک القرآن سرادک الی معاد ۔ انی مع الافواج
آتیک بغتة ۔ یاتیک نصرتی انی اناالرحمن ۔ ذوالمجد و
العلی ۔ مخالفوں میں پھوٹ اور ایک شخص متناقص کی
ذلت اور اہانت اور ملامت خلق اور اخیر حکم ابراء

Believers put to trial. It is nothing but a threat by government officials. Verily God, Who enjoined upon thee the Quran, will bring thee back to the place of return-Qadian. I shall suddenly come with hosts. My help shall come to thee. I am Allah, the Gracious, Majestic and High. Disunity among the opponents. And the disgrace, affront and public censure of a rival antagonist and acquittal in the end.

Maulvi Muhammad Hussain Of Batala Disgraced

Maulvi Muhammad Hussain, the arch-enemy of the Promised Messiah sided with the Christian missionaries of Amritsar and took a leading part in bringing the conspiracy to its conclusion. On August 13, 1897, the Maulvi was called to the court of Mr. Douglas at Batala as a witness. No sooner did he enter the court-room than he looked about to see if a chair had been laid for him in the court. But there was none. Then he asked the trying magistrate for a chair to sit on. He enquired of his reader if the witness was entitled to have a chair in the court.

Maulvi Sahib's name was not on the list. He, then, pleaded that whenever he had the audience of the governor of the province he was offered a chair. The magistrate said "That is a private affair, but officially you are not entitled to have a chair in the court". So he told him to stand like an ordinary witness and give the evidence. He felt crestfallen but could'nt help. Counsel for defence asked him :

> Did you travel the other day with Dr. Henry Martin Clarke in the train from Amritsar to Batala ?"
>
> "No," said the witness. Counsel : Were you talking today to Dr. Martin Clarke at his house, in the morning ? " No " said the Maulvi Sahib. The Magistrate, then, asked Dr. M. Clarke himself if the witness had travelled with him and if he had seen him in the morning. He replied in the affirmative.

It was clearly proved to the learned court that the witness was a liar and his evidence carried no weight. After the evidence was over, the Maulvi came out of the court-room and sat on a chair in the verandah but a police constable told him to leave the chair under order of the police captain who knew what had happened inside the court-room. Then the Maulvi Sahib sat on a sheet of cloth spread out in the lawn of the court but its owner drew it from under him telling him not to 'polute' his sheet. The Maulvi Sahib's disgrace was now complete and thorough.

Fulfilment of a Grand Prophecy: Murder of Pandit Lekh Ram

Pandit Lekh Ram, son of Pandit Narain Singh, was born in 1858 at Saidpur in the Jhelum District. During his academic career he proved to be a careless and impertinent boy. His teachers often complained of his rude behaviour. At the age of 17 his uncle Tola Ram got him enlisted in the police as a constable but owing to his insubordinate disposition he was forced to resign his post in 1884. He now took to religion. He joined the Arya Samaj and made himself conspicuous as a leader. He was opposed to the religion of Islam and everything connected with Islam. He proved himself a declared enemy of Islam and its Holy Founder (peace and blessings of God be on him). He happened to get a copy of the Barahin-i-Ahmadiyya, the well-known book recently published by Hazrat Mirza Ghulam Ahmad of Qadian on the beauties of Islam. It also contained criticism of the Arya Samaj doctrines of the co-eternity of matter and soul with God. Lekh Ram wrote a review on the book and named it 'Takzib Barahin-i-Ahmadiyya'. He was a foul-mouthed speaker and hurled abuses on the Holy Prophet of Islam (peace and blessings of God be on him). The Promised Messiah and Mahdi predicted that Lekh Ram was destined to meet with a tragic end for his vilification of the holiest of Prophets (peace be on him and His blessings). In the beginning of the year 1893 he received a number of revelations from God giving details about the time and manner of his tragic death. One of the revelations said :

عجل جسدله خوارله نصب و عذاب A calf, a lifeless body which makes a lowing sound. He is destined to meet with

a dire punishment. The revelation further said that within six years (from February 20, 1893) he would meet with get a tragic end. And yet another revelation said :

وبشرنی ربی وقال مبشرا ۔ ستعرف یوم العید والعید اقرب

God revealed to the Promised Messiah that the tragic end would occur on a day immediately following or preceding 'Id'.

The Promised Messiah further saw in a vision that he was sitting in a spacious room with some friends. When he looked up he saw a strong, well built man with a terrible, gory face standing before him. He seemed to be a man of strange, extraordinary terrible nature like the angels of Hell, stern and severe. His face inspired awe in the hearts of men. "He said to me, "Where is Lekh Ram and where is .....?" The Promised Messiah says, "I forgot the name of another man about which the man in the vision had asked of me. Then I was informed that the man had been detailed to punish Lekh Ram and the other man".

The prophecy was duly published and given a wide circulation. It was clearly and openly declared that the prophecy was absolute and final. If it did not come true then he (the Promised Messiah) was prepared to undergo any form of disgrace that might be devised by his antagonists.

On the contrary, Lekh Ram, too, published a prophecy on his own behalf that Mirza Ghulam Ahmad, his antagonist, would have a fall within three years. It would be all over with him within that period. Three years

passed without any untoward incident. The number of Hazrat's followers was daily on the increase. Moreover God blessed him with a son—Mirza Sharif Ahmad who was born on May 24, 1895. The prestige of the Ahmadiyya Community was on the ascendent day and night. As to Hazrat's prophecy concerning the tragic end of Lekh Ram, four years passed without any incident. The festival of Id fell on March 5, 1897. The incident of his death was to occur on the day either following or preceding the day of Id as the revelation clearly pointed out.

ستعرف یوم العید والعید اقرب

(Thou wouldst know the day of Id which is closely concerned with the incident). But the day preceding the Id passed away peacefully. Pandit Lekh Ram was away from Lahore· But he returned from Multan to Lahore on March 6, 1897. The man waiting for his conversion to Hinduism met Lekh Ram at his house while he was busy writing the life of Pandit Dyanand, founder of the Arya Samaj. Pandit Lekh Ram just stood up to have a respite and stretched himself. The man saw his chance and thrust a dagger in the belly of the Pandit so that his entrails were cut to pieces. The Pandit yelled like a calf and was rolling in blood on the floor of the room. The culprit escaped and no trace of him was found even to this day. The tragedy took place at about 6 p.m. on March 6, 1897. The news of Lekh Ram's murder spread like wild fire throughout the city. He was removed to Mayo Hospital where he was operated upon by a European surgeon, Dr. Parrie. He succumbed to his wounds and expired at 4 a.m. His body was burnt and his ashes were thrown into

the Ganges like Samiris' calf of the Bible. The prophecy came to a clear fulfilment. It was a clear victory of Islam over Hinduism. Lekh Ram met a tragic death for his vilification of the Holy Prophet of Islam (peace and blessings of God be on him). The Hindu press raised a hue and cry over the murder of their leader and did their utmost to involve Hazrat in the murder case. His house was searched by the police but there was nothing which they could lay their hands on. Lekh Ram lost his only son, 15 months old, in 1896 before he was murdered in 1897. His father also died in 1896 and his uncle in 1897. He died childless and his family became extinct. Is there a need of further proof of the superiority of Islam over Hinduism and, for that matter, over Christianity whose champion Dr. Abdullah Authem had met with his sad demise a year ago ?

On the other hand, the Ahmadiyya Movement which was in its infancy towards the close of the nineteenth century has ever since swelled to millions throughout the world.

Some of the pious souls that joined the Ahmadiyya Movement in 1897 were :

Hazrat Maulvi Sher Ali, B.A.

Parentage :

Hazrat Maulvi Sher Ali was born at Adrahma, a small village in Sargodha District on November 24, 1875. He belonged to the Ranjha clan of the Jats of Sargodha District. His father, Maulvi Nizam-ud-Din, besides being a land-lord was a man of parts, well-known for his learning, piety and the true spirit of Islam. His mother, Gauhar Bibi memorized the Holy Quran by heart, said her daily prayers regularly and was well-acquainted with theological lore.

After imparting knowledge of the three Rs Maulvi Nizam-ud-Din sent his two sons, Abdul Ali and Sher Ali to be educated at Government High School Bhera, some 20 miles from Adrahma. Sher Ali passed with credit his Entrance Examination from that school in 1895. Abdul Ali was sent to Aligarh for higher education and Sher Ali joined the Foreman Christian College, Lahore where he graduated in 1899. He made his mark in the college, his proficiency in English attracted the notice of his professors.

Initiation into the Ahmadiyya Movement

Even as he was preparing for his Entrance Examination, Sher Ali imbibed the spirit of Ahmadiyyat in the company of his uncles, Maulvi Sher Muhammad and Maulvi Fazal Din and Hazrat Maulana Maulvi Noor-ud-Din of Bhera. During his college life he came to Qadian in 1897 and was initiated into the Ahmadiyya Movement at the blessed hands of the Promised Messiah (peace be on him). While a student, Maulvi Sher Ali did not enjoy sound health. It was feared he might develop Tuberculosis but being placed under the careful treatment of Hazrat Maulvi Noor-ud-Din, an excellent physician, he was blessed with the prayers of the Promised Messiah, who advised him to drink milk copiously. He began to gain in weight and strength.

Maulvi Sher Ali Sahib took over charge of the Talimul Islam School in 1899 and again in 1905 when it had been raised to the standard of High School. In 1910 the Maulvi Sahib was appointed Managing Editor of the Review of Religions which he so ably edited for a number of years. During the thirties he acted as Manager, Talimul Islam High School, Qadian, finally he was entrusted with the onerous duty of translating the Holy Quran into English a duty which he performed diligently to the end of his life. In this connection he undertook a journey to England so that he could have his translation of the Holy Quran revised by the eminent English scholars. He was assisted in his work by (1) Hazrat Mirza Bashir Ahmad M.A. (2) Maulvi Abdur Rahim Dard M.A. (3) Malik Ghulam Farid M A. who was his close and constant associate in the great work.

Hazrat Maulvi Sahib was a devout and devoted companion of the Promised Messiah (peace be on him). He was simple in his habits, manners and dress. He would invariably perform his five daily prayers in the mosque and seldom missed his mid-night prayers. He had a soft corner in his heart for all his pupils, relatives and friends. In 1924 Hazrat Khalifa-tul-Masih II appointed him as Amir of the Ahmadiyya Community of India when he proceeded to England to participate in the Wembley Conference. He discharged his duties to the entire satisfaction of his holy Master. His Friday sermons which he so ably delivered to the congregation lacked fluency in the beginning but soon he got over the difficulty and could vigorously press his point.

If angels walk upon the earth in human form, then Maulvi Sher Ali was certainly one of those angels. The

Promised Messiah (peace be on him) says that in one of his visions he saw an angel whose name was 'Sher Ali.' In short, he was one of the most selfless men who walked upon the earth fully resigned to the will of God.

He died in Lahore on November 13, 1947, soon after the sad demise of Sufi Ghulam Muhammad B.A. the Ahmadiyya Missionary to Mauritius. Their bodies were brought together to Rabwah and were entombed in the companions' enclosure of Bahishti Maqbara in 1951.

Hafiz Ghulam Rasul of Wazirabad

(2) Hafiz Ghulam Rasul, son of Hafiz Muhammad Hussain, was born in 1854 probably at Dhirke, District Gujrat. It was in the year 1886 when he was a student of theology at Lakhoke, in the Ferozepur District, that he heard the name of Hazrat Mirza Ghulam Ahmad of Qadian. Abdur Rehman, son of Hafiz Muhammad of Lakhoke was intently poring over a book, Hafiz Sahib asked him, "What book is it you are so intently reading ?" Abdur Rahman said, "It is the "Barahin-i-Ahmadiyya by Mirza Ghulam Ahmad of Qadian, the Mujaddid (Reformer) of the age."

Ghulam Rasool: "What is a reformer ?

Abdul Rahman. Here is the 'Mishkat'. Read the tradition ان الله يبعث لهذه الامة على رأس كل مائة من يجددلها دينها

(God will appoint, at the head of every century one who would renovate the religion of Islam for Muslims),

Ghulam Rasul : "Where is the Reformer ?"

Abdur Rahman ! "He is at Qadian, Gurdaspur District". Hafiz Ghulam Rasul made for Qadian, and met Hazrat Mirza Ghulam Ahmad the Reformer, at his house. Both dined together and had a heart to heart talk about his claim as the Mujaddid (Reformer), Hafiz Ghulam Rasul was thoroughly convinced of the truth Hazrat's claim as Mujaddid. He offered his hand to be initiated. But Hazrat declined on the ground that he was not yet commissioned. Hafiz Ghulam Rasool was an eye-witness to the eclipse of the sun and the moon in the month of Ramazan in 1894. He also saw that Hazrat's essay on the physical, moral and spiritual conditions of man was unanimously declared to be superior to all other essays read at the Religions Conference, at Lahore in 1896. At long last he joined the Ahmadiyya Movement in 1897 together with his younger brother Hafiz Ghulam Muhammad and Maulvi Najam-ud-Din of Shadiwal, District Gujrat.

Hafiz Ghulam Rasul related that one day the Promised Messiah (peace be on him) was talking to some of his friends at his house on the necessity of sending their sons to join the Ahmadiyya School. His only son, Ubaidullah, was then standing by. Hafiz Sahib just offered him for admission into the school. Hafiz Ubaidullah afterwards was sent as Ahmadiyya Muslim Missionary to Mauritius where he worked diligently for seven years. He died in Mauritius and was laid to rest there in a foreign land leaving a boy of four years and a widow behind. Hafiz Ghulam Rasool bore the loss of his only son with patience; he undertook a long journey in his old age to Mauritius and brought back his grandson and daughter-in-law to Qadian, India.

Hafiz Ghulam Rasul had a charming personality. His talk was sweet, beautiful and penetrating He recited the Holy Quran melodiously. He was a poet of no mean repute, and master of the Punjabi language. He was very well acquainted with the mentality of women folk, and his appeal to them for funds for community chest invariably evoked a generous response.

His prayers were heard. Qazi Abdur Rahman, a pensioner of the Sadar Anjuman Ahmadiyya, Qadian, had only a puny girl but no son. The Hafiz Sahib prayed to God to grant him a son as well, A son was born to him in due time and the boygrew up to be a strong youth. He is now the father of two sons.

Hafiz Sahib had a house in Wazirabad. It was illegally taken possession of by his opponents. He related the incident to the Promised Messiah (peace be on him) who remarked that people sell their houses to celebrate the birth or marriage ceremony of their sons. What matter if he had lost his house in the way of God. God Almighty would give him a house better than the one he had lost. Hafiz Sahib migrated to Qadian in 1933, purchased a piece of land there and had a nice house built for himself In 1937 he fell ill and was confined to bed till 1944 when he breathed his last. During the course of his last illness he helped his grandson, Bashir-ud-Din to memorize the Holy Quran.

He was buried in the Bahishti Maqbara at Qadian. May his soul rest in peace. Hafiz Bashir-ud-Din Ubaid-

ullah served as a missionary in Mauritius where his revered father Hafiz Ubaidullah lies buried, the first martyr of the Ahmadiyya Community in Mauritius

Maulvi Ghulam Nabi Misri

Maulvi Ghulam Nabi, son of Mohkam Din, belonged to village Chhaurian in Patiala State. He was born in 1874. His father employed a Maulvi to teach him the Holy Quran. After some time he went to Delhi to study medicine. After the death of his father he came to Ludhiana where he had his lessons in theology. He then went to Amritsar and from Amritsar to Qadian. His rudimentary knowledge of medicine stood him in good stead. He worked as a dispenser in Hazrat Maulvi Noor-ud-Din's clinic at Qadian. So did Maulvi Ghulam Muhammad of Amritsar. Both enjoyed the confidence of their master and patron. The great physician Maulvi Noor-ud-Din was a great lover of books. He possessed a big library at Qadian. He sent Maulvi Ghulam Nabi to Bhopal to copy some rare books in the state library of the Begum of Bhopal. The Maulvi Sahib did his job very diligently. But some of the books could only be found in the library at Cairo, Egypt. He proceeded to Cairo, via Karachi and Basra. From Basra he stated on foot and managed to reach Cairo safe and sound. It was only then that he informed his master at Qadian of his adventure, As a rule nobody was allowed to enter the library with a pen. Maulvi Ghulam Nabi therefore took a pencil with him and copied some of the books which he needed for his master. He also attended Arabic classes in the Al-Azhar University. He preached Ahmadiyyat openly in Cairo. He

learnt the Egyptian style of writing and speaking Arabic and adopted the Egyptian mode of life. He then returned to India via Mecca about the year 1906. Hazrat Maulvi Noor-ud-Din was much pleased at his apventure. He was fixed as a teacher of Arabic and theology in the Talimul Islam High School, Qadian and this humble writer had the privilege to be one of his pupils, in 1908. He also took classes in the Madrassa-i-Ahmadiyya, Qadian for a number of years. The greatest of his literary achievements is his translation in Arabic of the Barahin-i-Ahmadiyya, (first four parts), Fath Islam, Tauzih-i-Maram and Izala-i-Auham, works of the Promissed Messiah.

Munshi Habib Ahmad of Saharanpur, U.P. visited Qadian about the year 1907. During the course of his talk with Hazrat Maulvi Noor-ud-Din, he said that he had two daughters whom he wanted to marry to two brothers so that the two girls could live in the same locality. Haxrat Maulvi Sahib said to him, "Here are my two sons, Ghulam Nabi and Ghulam Mohammad, marry your daughters to them". The gentleman consented and married his elder daughter, Sakina to Ghulam Nabi and the younger one, Maimuna to Ghulam Muhammad.

Unfortunately the Maulvi Sahib had no issue. But the number of his pupils is to be counted in thousands. Most of them are serving Islam and Ahmadiyyat sincerely. Maulvi Ghulam Nabi died on April, 27, 1956. He was buried in the companion's enclosure of Bahishti Maqbara at Rabwah. May his soul rest in peace.

Maulana Ghulam Rasul of Rajeki :

Maulvi Ghulam Rasul, son of Maulvi Karam Din, belonged to a venerable family of Rajeki in the district of Gujrat. His date of birth falls probably on August, 1878. After passing his primary standard of education he joined the Kunjah Vernacular Middle School in the neighbourhood. But owing to the death of his elder brother his father recalled him from the school so that he could live with his aged father at home. Maulvi Ghulam Rasul studied the Sikandar Nama, Abul Fazal and the Masnawi of Maulana Roomi with Maulvi Imam-ud-Din of Goleki, who lived some two miles from Rajeki. One day Maulvi Ghulam Rasnl was having his lessons in the Masnavi when Maulvi Imam-ud-Din explained the following verse in his own way :

بشنواز نے چوں حکایت می کند ۔ و ز جدائی ہا شکایت میکند

(Listen to the flute when it narrates the story and complains of the pangs of separation).

Young Ghulam Rasul was not satisfied with the explanation of the word نے (the flute) as given by Maulvi Imam-ud-Din. Maulvi Ghulam Rasul writes in his autobiography (Hayat-i-Qudsi part 1, p. 16), that Maulana Roomi himself appeared to him in a vision and explained the meaning of the word نے (the flute). Some of the knotty verses of Masnavi, says Maulvi Ghulam Rasul, were often explained to him by the author himself. The word نے (the flute) means the prophet who complains of the evil doings of the people of his own times.

An insignificant incident drew his attention towards the Ahmadiyya Movement in 1897. One day Maulvi Imam-ud-Din was giving a discourse on a certain point, when a police constable entered the Mosque for his mid-day prayer. He had a book with him which Maulvi Imam-ud-Din tried to take to see what it was about. But the constable objected saying that since the book was from the pen of his spiritual master it was possible the contents of the book may not be to his liking, any improper remark about his holy Master might lead to scuffle. But Maulvi Imam-ud-Din assured the constable that no improper remarks would be passed by him. The constable was them satisfied with Maulvi Sahib's answer and left the book with him. The book in question was Aeena-i-Kamalat-i-Islam by the well-known author Hazrat Mirza Ghulam Ahmad (peace be on him). Maulvi Ghulam Rasul, too, happened to go through the book. He was simply charmed by the contents of the booky particularly by the Persian poems which were saturated with wonderful spiritual insights. He enquired of his teacher who the author of the Book was and where he lived. On being told the author was Mirza Ghulam Ahmad of Qadian who claimed to be the Mahdi and Messiah of the age, Maulvi Ghulam Rasul at once became convinced of the truth of his claim and wrote a letter of allegiance to the Hazrat. Maulvi Abdul Karim of Sialkot informed Maulvi Ghulam Rasul of the acceptance of his allegiance and sent him some literature about the claims of the Promised Messiah and Mahdi. After the perusal of these books he found himself altogether a changed man. Maulvi Imam-ud-Din, too, was thoroughly convinced of the truth of Hazrat's claims. Both the teacher and the

pupil set out to pay a visit to Qadian. As soon as Maulvi Ghulam Rasul shook hands with his blessed Master and had a glance at his bright face he fell down at his feet and wept aloud for some time. The Hazrat fondled him gently on the head and back. After his return from Qadian Maulvi Ghulam Rasul took zealously to preaching Ahmadiyyat in his neighbourhood. As years rolled by he had religious discussions with the leading Ulema of the land. He then studied Christianity and Hinduism, until he was a perfect controversialist and could challenge any and every votary of a rival religion. He was a poet of renown. His punjabi poem, "Jhok Mahdi Wali" is the most popular of all the *jhoks* current in the Punjabi literature.

Maulvi Ghulam Rasul was well-known for his deep learning and great piety. He served Islam and Ahmadiyyat with his pen and speech till the end of his days. He died on December 15, 1963 and was buried the following day in the companions' enclosure of the Bahishti Maqbara, Rabwah. May his soul rest in peace !

Qazi Zahoor-ud-Din Akmal Of Goleki :

Qazi Zahoor-ud-Din was the son of Maulvi Imam-ud-Din of Goleki, District Gujrat. He was born on March 25, 1881 at Goleki in the Hashmite family of Pirzadas. His father Maulvi Imam-ud-Din Faiz, spared no pains to initiate his son, Z.D. Akmal in the intricacies of religious philosophy and Islamic principles and practices. Akmal was renowned poet of Urdu who contributed his poems to the Urdu dailies and weeklies of his time. From 1905 onwards he edited various periodicals and newspapers started by the Ahmadiyya Community at Qadian. He was a proficient

journalist well acquainted with the intricacies of his profession. Hazrat Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad started in 1913 Al-Fazl of which he was the editor, but Qazi Akmal was responsible for successfully running the paper under his managerial supervision. The learned Editor very generously conceded that but for Qazi Sahib's assistance it would have been physically impossible for him to run the paper successfully.

Long before the Al-Fazl was started, Qazi Akmal had been the Manager of Al-Badr and assisted Hazrat Mufti Muhammad Sadiq as managing editor. His services were borrowed for the "Tashhiz-ul-Azhan" by Sahibzada Hazrat Mirza Bashir-ud-Din Mahmud Ahmad in 1906.

His poems have been collected into a book called the (Naghma-i-Akmal). He was the author of a number of works in Urdu. The Zahoor-ul-Masih, the Zahoor-ul-Mahdi and the Alwah-ul-Huda are some of his best productions.

Qazi Akmal had a charming personality. His office-room was the meeting-place of friends who visited him from morning till evening. After the partition of the country Akmal migrated to Lahore where he spent quite a few years of his life. Later he shifted to Rabwah, the new headquarters of the Ahmadiyya Community, where he led a secluded life.

He expired on September 27, 1966 and was buried in the companion's enclosure of the Bahishti Maqbara at Rabwah. May his soul rest in peace in heaven .

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CHAPTER IX

THE YEAR 1898

The year 1898 dawned upon the Ahmadiyya community with fresh Divine promises requiring redoubled efforts for carrying out the propagation of Islam in India and abroad. The Christian missionaries and the Arya Samaj preachers were out to obliterate Islam in the subcontinent through educational institutions and medical centres. The lethargy of Muslim divines, and their hostile attitude towards modern education just helped the antagonists in their anti-Islam activities. Towards the close of the year 1897 there were two educational institutions in Qadian :

(a) A Lower Primary School, run by the district board.

(b) An Arya school up to the Middle standard.

The teacher in charge of the Lower Primary School happened to be an Arya Samajist. Sahibzada MirzaBashir-ud-Din Mahmud Ahmad was also a student of the Primary school. One day he was taking his lunch in the recess time, when the Hindu teacher saw that the lunch consisted of meat. He dilated upon the disadvantages of using meat as an article of food. When the news reached the ears of the Promised Messiah he took a serious view of it and said, "The time has come when we should have a school of our own if we want to save our young saplings from

the clutches of heresy and the ravages of Western civilization and prepare them as soldiers of Islam".

(Tarikh-i-Ahmadiyyat Vol. 3 p. 3)

In no time a sub-committee was set up to give practical shape to the proposal with Hazrat Maulvi Nur-ud-Din as president, Khwaja Kamal-ud-Din as secretary, Maulvi Abdul Karim as joint secretary and Hazrat Mir Nasir Nawab as treasurer.

Opening Ceremony

The school was formally declared open on January 3, 1898. The Promised Messiah (peace be on him) remarked, "Our aim in opening the school is this that we give preference to the faith over all worldly things. We teach secular subjects so that they might be subservient to the faith. It is not our aim to produce graduates who seek worldly gains but we want them to lead pious lives and offer themselves as the servants of Islam."

Building

There was no particular building for the school. The classes were started in a part of the guest-house. Soon after, however, new rooms were constructed. When Nawab Muhammad Ali Khan of Maler Kotla migrated to Qadian in 1901, the Promised Messiah put him in complete charge of the school. The Nawab Sahib put his whole heart into the management of the school. New rooms were erected and dormitories for boarders raised on the *made* soil of the pond surrounding the town. Necessary furniture was also supplied to the school by Nawab Sahib.

The Staff

Sheikh Yaqub Ali Turab, was appointed the first Headmaster of the school. He was assisted by Sheikh Abdur Rehman, (a convert to Islam), Maulvi Fazal Din of Kharian and Hafiz Ahmadullah. In 1898 it was raised to the status of Middle school and Master Faqir Ullah was appointed Headmaster. In May 1898 Maulvi Sher Ali B.A. took over charge from him. In February 1900 it was raised to the standard of High School. In 1903 Intermediate classes were also started. But owing to the new stringent rules of the University Commission appointed by Lord Curzon, The College department had to be closed. In 1906 the Sadr Anjuman Ahmadiyya pruchased a large tract of land to the north of the town for Rs. 1300. In 1910 were laid the foundations of the new buildings of the Talim-ul-Islam High School and the hostel, by Hazrat Maulana Noor-ud-Din, Khalifatul Masih I. The School was making rapid strides in all phases of its educational life under the pious and wise guidance of the Headmaster, Maulvi Sher Ali B.A. Football and Cricket games were particularly favoured. Hockey was introduced in 1910. The new Headmaster Maulvi Sadr-ud-Din, paid personal attention to hockey and football. The cultural aspect of the school, so far as games were concerned, was raised to a high pitch. Talimul Islam High School, dominated all the District High Schools and maintained its leadership for a number of years till the tournamental system received a set-back in 1920 as a result of political convulsions throughout the Punjab. Later under the supervision of Maulvi Muhammad Din B.A. (Alig) the school showed

excellent results in the Matriculation Annual Examinations. On the religious side the school produced Muslim Missionaries who served Islam in foreign countries such as Ch. Fateh Muhammad Sayal M.A., Qazi Muhammad Abdullaha B.A., B.T., Sufi Ghulam Muhammad B.A., Malik Ghulam Farid M.A., Dr. Badrud-Din M.B.B.S. and a host of others. In brief, the Talimul Islam High School fulfilled all that was expected of it by the Promised Messiah (peace be on him).

After the holocaust of 1947, the school was shifted to Chiniot in 1948 and from there Rabwah in 1952. The school maintains its reputation for games, sports and excellent educational results.

Bubonic Plague Predicated

Plague is a fatal disease and in its epidemic form it is disastrous. In 1896 it made its first appearance in India from Bombay side. During the course of two years it spread northward till it reached Hardwar in U.P. In view of the necessary precautions taken by the Medical authorities it was hoped that the Punjab would escape the ravages of plague. But on February 6, 1898 the Promised Messiah (peace be on him) saw in a dream that the angels of God were planting in different localities of the Punjab, ugly trees of dark hue, and short stature. He asked some of the planters what sort of plants were they. "They are the plague trees which is going to break out shortly in this country," replied the angels. On May 2, 1898 the Promised Messiah gave at a meeting the necessary precautions in view of the ensuing onslaught of the plague. He also got

prepared under Divine guidance, a medicine which he called تریاق الہی "Tiriaq-i-Ilahi" or the Divine antidote against plague at a cost of Rs. 2,500. On July 23, 1898 he again issued a poster giving the directions and general instructions to safeguard against plague. Above all he empasized self-purification, physical, moral as well as spiritual.

But woe be to the unbelieving masses. Instead of self-purification, they laughed to scorn the repeated warnings issued by the Reformer of the age. The plague made its way into the Punjab in 1902 with the result that people began to die in large numbers. For five years the havoc was so wide and deep that whole villages, towns and cities were devastated. Dead bodies putrefied in houses. There was none to remove them and give them proper burial. Hundreds of thousands of people were swept away. There sides. were horrible scenes of destruction and ruination on all But there was one locality in the Punjab which was the haven of peace ; it was Qadian which enjoyed immunity from plague as predicted by the Promised Messiah. The house of the Promised Messiah (peace be on him) remained safe under Divine ordainment. People were dying in the vicinity of Qadian but in the town itself not a mouse died. All Ahmadies were safe, the Ahmadiyya Community throughout the Punjab was safe. For did not the word of God say :

انی احافظ کل من فی الدار انه اوی القریة ۔ همیں آگ سے
مت ڈراؤ ۔ آگ هماری غلام بلکه غلاموں کی غلام ہے۔

"I will protect all those who are within the four walls of thy house. Verily He (God) granted asylum to the town (Qadian). Don't threaten us with fire, it is a servant of ours and a servant of our servants".

"In this there is food for thought for those who care to ponder."

3. **The Income-tax case and Acquittance**

In June, 1898 some of the antagonists of the Promised Messiah (peace be on him) secretly reported to the Punjab Government that the Mirza Sahib was wealthy man, his annual income was taxable but he did not pay a single pie to the government. On receipt of this information, the Punjab Government took notice and filed a case against him. The revenue officer of Batala who happened to be a Hindu was conducting the case. One day the Promised Messiah was sitting in the Mubarak Mosque with a number of his companions when he saw in a vision that the Hindu officer was transferred and a Muslim official was sitting in the chair. He also saw some more features indicating his vindication. He then narrated the spiritual experience to the audience. It was soon learnt that a Muslim by name, Taj-ud-Din, had taken charge from him. Munshi Taj-ud-Din personally came to Qadian, made a thorough investigation into the whole affair and submitted his report to Mr. Dixon, the District Magistrate at Dalhousie. Mr. Dixon studied the case carefully and concluded that he could see no reason why he should doubt

*Some of the lucy people who were present there at the time were, Khwaja Jamal-ud-Din, Inspector of Schools Jammu and Kashmir, Hazrat Maulvi Noor-ud-Din, Maulvi Abdul Karim of Sialkot. Maulvi Muhammad Ali M.A., Sheikh Abdur-Rahman of Qadian.

the statement submitted by the Hazrat Mirza Ghulam Ahmad. He, therefore, exempted him from paying the tax and ordered the case to be filed.

Publications in 1898

The year 1898 saw a number of publications by the Promised Messiah (peace be on him) which are the most valuable and precious treasures of spiritual gems.

(2) ایام الصلح (AYYAM-US-SULH)

The Promised Messiah (peace be on him) issued on February 6, 1898 a poster announcing the bubonic plague in its epidemic form was going to engulf the whole country in the near future because of peoples' indifference towards God and that the only way of escape from its clutches was self-purification and inclination towards the Creator. He also suggested a remedy which, if properly availed of could help the patient to recover from the disease. In certain antagonistic quarters, however, his statement that the visitation of plague is the result of man's misdoings and evil actions, and in the same breath, the suggestion that medicine تریاق الہی (Tiriaq-i-Ilahi) was a good cure, were contradictions in terms. If the plague, they argued, was due to man's misdeeds then of what use would be the medicine suggested by him.

The book **Ayyam-us-Sulh** not only refutes the objection but explains the philosophy of Taqdir (determination) and prayer. It was originally written in Urdu and was rendered into Persian by Maulvi Abdul Karim Sahib of

Sialkot. Both editions were simultaneously published in January 1899 from Qadian. (Vide Al-Hakam January 10, 1899).

ضرورة الامام (ZARURAT-UL-IMAM).

Munshi Ilahi Bakhsh, an accountant of Lahore was an old acquintance of the Promised Messiah (peace be on him. He claimed to be a man of visions and in September 1898 he paid a visit to Qadian and narrated a number of his visions to the Promised Messiah. In a vision of his he said to himself, "Why should I tender allegiance to Mirza Sahib, rather it is for him to tender allegiance to me". When the Promised Messiah heard of his vision, he thought to himself that such a sort of vision could prove a stumbling block to a claimant of dreams and visions. He, therefore, sat down and wrote a book called the ضرورت الامام (Necessity of a Leader) in a day and a half, which was published in October, 1898. The booklet is a precious treasure of spiritual subtleties. It lists the basic qualities of a spiritual Leader, his high sense of morality, vastness of knowledge, determination, inclination towards God and the benefit of revelation. As he was the possessor of all these qualifications, he was, therefore the True Leader of the age and it was incumbent on Muslims of all denominations to follow him. Again he claimed therein, that he was granted four specialities.

(a) The power of writing eloquent and fluent Arabic.

(b) Describing the beauties and subtleties of the Holy Quran.

(c) The acceptance of prayers.

(d) Predicting events of future occurrence.

It is unfortunate that Munshi Ilahi Bakhsh derived no benefit from this excellent book. Instead, he openly denounced the Promised Messiah. He wrote a book عصائے موسیٰ (The Rod of Moses) claiming for himself the title of 'Moses' and for the Promised Messiah that of Pharaoh. He claimed to be the Reformer of the age and that he would not die till he had accomplished the task he was commissioned with. But soon after he died of plague on April 7, 1907.

نجم الہدیٰ (NAJM-UL-HUDA)

It was a compilation in eloquent Arabic by the Promised Messiah completed on November 20, 1898, in a single day. The blessed author depicted the Holy Prophet's traits of character and his moral qualities in a charming manner. Again he dilated upon the innumerable difficulties and trials that have surrounded Islam in the present age so much so that the very existence of Islam is threatened with annihilation and the very name of Islam is threatened to be obliterated from the face of the earth. He appealed to the Muslims to ponder, in their liesure moments if the time had not come when a Redeemer, a Saviour should make his appearance in this hour of dire necessity.

The book was originally written in Arabic and was translated into Persian and Urdu by the Promised Messiah himself. The English translation of the book under the caption "The Lode Star" was undertaken and completed

by Ch. Abul Hashim Khan M. A. who was also a member of the board of translators of the Holy Quran at Qadian.

راز حقیقت (RAZ-I-HAQIQAT)

Maulvi Muhammad Hussain of Batala, an arch-enemy of the Promised Messiah (peace be on him) missed no opportunity to throw mud at the Promised Messiah (peace be on him). A new occasion arose when the Promised Messiah published a revelation of his in a poster on November 21, 1898, which reads as التعجب لامری (Art thou amazed at my accomplishment). Maulvi Muhammad Hussain objected that from the literary point of view, the language of the revelation was faulty as the word عجب did not admit ل (lam) as its preposition. The Promised Messiah quoted five examples from the *Diwan-i-Himasa* to show that عجب (Ajaba) was invariably followed by ل (lam), as well as a tradition of the Holy Prophet of Islam (peace and blessings of Allah be on him) who was admittedly the greatest orator of Arabia, (Mishkat Kitab-ul-Iman). The objection only showed the ignorance of the critic, he said. This literary discussion is contained in a booklet called the راز حقیقت (Raz-i-Haqiqat). It also contains a description of Jesus Christ's Journey to Kashmir as well as a photograph of his tomb in Srinagar, Kashmir.

کشف الغطاء (KASHF-UL-GHITA)

It is another booklet of 36 pages published in December, 1898. It is, in fact, a refutation of the charge of Maulvi Muhammad Hussain of Batala, that the Promised

Messiah held rebellious views as he had published a revelation of his to the effect that the British government would come to a fall within eight years. Hazrat drew the attention of the British government to the hollowness of the charge and reminded her of his family services to the government as well as his own loyal feelings expressed in his books and pamphlets.

Some of the good and pious souls that joined the Ahmadiyya Movement, in this year, were as follows :—

(1) **Maulvi Fakhr-ud-Din** of Ghoghiat, Sargodha, District. His probable date of birth is 1880. He was an eye-witness to several signs shown at the hands of Promised Messiah (peace be on him). His younger brother and wife developed signs of plague in 1903. He wrote a letter to the Promised Messiah soliciting prayers for their recovery. "God will restore them to health", wrote back the Promised Messiah. Both recovered by the grace of God. Maulvi Fakhr-ud-Din saw service in the military department of supply and transport. After retirement he migrated to Qadian and built a house for himself in Dar-ul-Fazl. He served the Ahmadiyya community for a number of years. His son, Mohammad Yaqub Tahir also served the community as a journalist. Maulvi Fakhr-ud-Din died on November 10, 1940. He was a man of pleasing manners and fine qualities of head and heart.

65. **Master Abdur Rauf of Bhera.** He was born in 1877 and joined the Ahmadiyya Movement in 1898. He was employed as a teacher in the Talim-ul-Islam High School, Qadian from May 1899 to December 1902. He took charge of the office of the Review of Religions in 1904.

Later he was transferred back to the T.I. High School where he served as clerk in charge till November, 1927 when he was pensioned off. Master Abdur Rauf was well-known for his honesty and diligence. He was extremely scruputous pariicularly in money matters. He was very punctual in the observance of his daily prayers. He died on May 10, 1945 and was buried in the Bahishti Maqbara Qadian. May his soul rest in peace.

3. **Chaudhri Allah Bakhsh of Amritsar.** He was born in 1887. At the tender age of twelve years he joined the Ahmadiyya Movement in 1898. He set up a printing press at Qadian, called the Allah Bakhsh Steam Press. Most of the journals and books of the community were printed in the Allah Bakhsh Press. After the partition of the country in 1947, Allah Bakhsh migrated to Lahore where he spent the remaining years of his life. He died on October 6, 1957 and was buried in the Companions' enclosure of the Bahishti Maqbara at Rabwah. One of his sons Ch. Inayatullah has been working as an Ahmadiyya Missionary in East Africa.

4. **Munshi Qudratullah of Sannaur, Patiala State.** He was born in 1882. He was a devoted follower of the Promised Messiah. He faithfully served the blessed family. He was a man of pleasing manners and sweet tongue, his conversation was a pleasant admixture of Urdu and Punjabi. He served as manager of the estate of Hazrat Khalifa-tul-Masih II in Sind for a number of years.

67. **Munshi Abdul Haq of Gujrat.** He was born in 1882 and joined the Ahmadiyya Movement in 1898. His father turned him out of his house for the only fault that he had

listened to the call of the Reformer of the age. Munshi Abdul Haq was an excellent caligrapher particularly of Arabic script. He wrote the Arabic script of the تفسیر صغیر (A short commentary of the Holy Quran) and was awarded Rs. 150/- as a special prize by Hazrat Khalifa-tul-Masih II on the occasion of the Ahmadiyya Anniversary of 1955. His elder son, Maulvi Noor-ul-Haq is Director, Idaratul Musannifin, Rabwah.

Munshi Abdul Haq was present on the occasion when the Promised Messiah delivered his Id Sermon in Arabic called the خطبہ الہامیہ (The Revealed Sermon) on April 11, 1900. He died on July 20, 1969 and was buried in the companions' enclosure of the Bahishti Maqbara at Rabwah. May his soul rest in peace!

The Year 1900

Hafiz Muhammad Ibrahim, son of Nadir Ali, joined the Ahmadiyya Movement in 1899 through the missionary efforts of Sayyad Bahawal Shah. Hafiz Ibrahim belonged to Makhowal, a village near the River Sutlej where it enters the plains. His father, Nadir Ali, sent him thrice to visit Qadian but every time he missed the opportunity. One day he had a vision in which he saw the Holy Prophet Muhammad (peace and blessings of God be on him). Hafiz Muhammad Ibrahim asked the Holy Prophet about the truth of the claim to Mahdiship of (Hazrat) Mirza Ghulam Ahmad of Qadian. The Holy Prophet confirmed the truth of his claim. Hafiz Ibrahim again asked the Holy Prophet to declare on oath that Mirza Sahib was right in his claim of Mahdi and Messiah. The Holy

Prophet replied that he needed no swearing as he was the Ameen (Honest) on earth and in the heavens. The following morning Hafiz Sahib wrote a letter of allegiance to the Promised Messiah at Qadian (1899) and the following year he visited Qadian and settled there for life. Hafiz Muhammad Ibrahim in his early years had a severe attack of small-pox as a result of which he lost his eye-sight. He lost all chances of receiving education. He learnt the Holy Quran by heart with translation and commentary. He had a strong memory, he remembered thoroughly well whatever he heard. He had two sons and daughters from his first wife and none from the second. Hafiz Sahib had a house of his own in Dar-ul-Fazal, Qadian. He was appointed Imam of the Mosque Dar-ul-Fazal by Hazrat Khalifatul Masih II. He regularly and diligently performed his duty till the partition of India in 1947. He migrated to Pakistan and settled in Gujranwala. He died there on March 29, 1948. It is to be regretted that his body could not be brought to Rabwah for burial in the Bahishti Maqbara. Hafiz Muhammad Ibrahim drank deep at the fountain at Qadian and related a number of anecdotes from the life of the Promised Messiah and Mahdi (Peace be on him) which are contained in the pages of the Al-Hakam, 1935. Hafiz Sahib saw in a vision that the Promised Messiah had a close resemblance with Imam Muhammad Baqar of the Shia group of Muslims. He related his dream to the Promised Messiah himself who remarked that Baqar means one who tills the land to sow seeds in it. Baqar, in Arabic, means the cow that ploughs the land. We also plough the land (of heart) for sowing seeds in it, just as Imam Baqar did. Again Hafiz Sahib

narrates that a certain Maulvi Sayyad Gul Muhammad came to Qadian from Peshawar. He had the audience of the Promised Messiah. During the conversation he said that he was a Sayyad by caste and Maulvi by profession, but he had changed his religion and become a Christian. The Promised Messiah remarked that he should not use the surnames, Sayyad and Maulvi as he was no longer a Sayyad now. He should use the surname Mister (Mr).

Hafiz Muhammad Ibrahim had no means of income. He received a meagre amount of stipend from the Sadr Anjuman Ahmadiyya, Qadian but he contributed something, however small it might be, towards the propagation fund.

THE YEAR 1898.

Sayyad Ahmad Noor of Kabul. Sayyad Ahmad Noor, son of Sayyad Allah Noor was a devoted follower of Sayyad Abdul Latif of Khost, before he joined the Ahmadiyya Movement, in 1898. He visited Qadian in 1902 and then went back to Kabul and was an eye witness of the ghastly scene when Sayyad Abdul Latif was stoned to death in Kabul in 1903. The body of the martyr lay under the heap of stones for forty days. Sayyad Ahmad Noor made history when he removed, under cover of darkness, the body of the martyr from under the heap of stones with the help of two friends. Sayyad Ahmad Noor reports that the body of the martyr was so heavy that the three persons could hardly carry it to a place of safety. Ahmad Noor, in his mental anguish declared, "How could I carry it (the body) when it was so heavy". When the three persons again tried to lift it lo, it is so light that the three persons

easily carried it to a grave-yard, nearby and entombed it for the time-being. The body was secretly removed from the tomb and was given a proper burial in the family graveyard of the martyr in Khost.

Sayyad Ahmad Noor came back to Qadian and settled there for life. He often accompanied the Promised Messiah in his travels to Gurdaspur and was devoted follower of his Master. The Promised Messiah gave him a piece of land to build a house for himself and got him married. He also instructed Maulvi Muhammad Ali to supply a bag of atta (flour) every month. Sayyad Ahmad Noor proclaimed the Azan for morning prayer from the roof of the Mubarak Mosque, Qadian. It was a sweet call in the stillness of the night and had charming effect on the listeners. He supported himself and family by running a small shop near the Mubarak Mosque. He died in 1952 and was given a burial in the Bahishti Maqbara, Qadian. May his soul ever rest in peace !

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CHAPTER X

THE YEAR 1899

The first compilation by the Promised Messiah that saw the light of day in 1899 was the حقيقت المهدى or "The True Nature of the Al-Mahdi". Maulvi Muhammad Hussain of Batala, the arch-enemy of the Promised Messiah (peace be on him) filed a criminal case against the Promised Messiah with a view to show that the Mirza Sahib was likely to prove more dangerous to the British Government than even the Mahdi of Sudan. Maulvi Muhammad Hussain was a staunch advocate of the Ahl-i-Hadith or the Wahabi sect of the Muslims of India and as such believed in the advent of a bloody Mahdi who would unsheath his sword and slay all infidels refusing to join the fold of Islam and that the Mahdi would distribute the spoils of war among his followers with lavish extravagance. On the contrary the Promised Messiah (peace be on him) believed in a peaceful Mahdi who would prove the superiority of Islam over all other religions by strong convincing signs. Again, Maulvi Muhammad Hussain believed in Jehad or a holy war against disbelievers while the Promised Messiah believed that the pen and not the sword was a far better weapon to be used in the defence of Islam, for, Islam was the religion of peace and not the religion of the sword. The Haqiqatul Mahdi contains a poster in Arabic and Persian bearing on the nature of Jehad

in Islam. The Promised Messiah demanded of his antagonist to write a similar poster in Arabic on the doctrine of Jehad if he was sincere in his views as he claimed to be. But there was no response from the other side except vituperation and vilification.

Maulvi Abdul Karim's Letters in the Al-Hakam.

Maulvi Abdul Karim of Sialkot, a devoted follower of the Promised Messiah (peace be on him) who had drunk deep at his holy Master's fountain started a series of letters to his friends in the columns of Al-Hakam. These letters may be compared to the epistles of the disciples of Jesus Christ. What the devoted disciple saw and felt, he truly and ardently desired to share with his friends outside Qadian. This series of letters continued to be published in the columns of the Al-Hakam till 1905 when the Maulvi Sahib died of a fatal disease.

Birth of Mirza Mubark Ahmad:

The Promised Messiah (peace be on him) had been blessed with three sons from his second wife Hazrat Nusrat Jahan Begum, mother of the Faithful. On June 14, 1899, he was blessed with a fourth son who was named Mubarak Ahmad. The aqiqa (birth rite) was fixed for Sunday the 25th of June, 1899. Guests from outside were invited to attend. Mian Nabi Bakhsh of Batala was made responsible for making all the necessary arrangements. But during the night a storm arose followed by a heavy down-pour. All arrangements for the function were disrupted. Munshi Nabi Bakhsh was very much upset. The Promised Messiah

suddenly remembered a vision of his which he had in 1883, 16 years back, that the aqiqa ceremony of a son of his was to be performed on Monday. The ceremony was accordingly performed on the following day which was Monday. The vision thus came to be true after the lapse of 16 years.

First Photograph of the Promised Messiah

The Promised Messiah did not like to be photographed. He says, "I am very much averse to any one taking my photograph, keeping it with him or publishing it. I never allowed anybody to do so. I hate idol-worship or the love of pictures. But I have seen that the people of Europe prefer first of all to see the photo of the author before perusing his book. For the science of physiognomy has considerably developed in European countries so much so that by merely looking at the photo they can tell you whether the claimant is true or false's.

(*Brahin-i-Ahmadiyya Part V p.p.* 193-94).

In due course of time circumstances arose when the Promised Messiah allowed the photographer to take two group photos and one full size photo of his.

The first ever photo of the Promised Messiah to be published for public gaze was the one which appeared on page 423 of the Review of Religions of 1902. When it reached some Western physiognomists through the pages of the Review of Religions, they declared that the claimant could not be untrue. The Promised Messiah (peace be on him) was opposed to the publication of his photo for any reason other than propagation of Islam. Sheikh Habib-ur-Rahman of Hajipura (Kapurthala State)

purchased a photo of the Promised Messiah and got it properly framed to be hung up in his room. He came to Qadian and had the audience of the Promised Messiah. During the course of his talk he told his spiritual Master that he had purchased a photo of his to be hung up in his room. The Promised Messiah remarked that he never meant that his photos should be purchased and kept in houses and that the sole aim of his photo was that it should reach the Europeans. Sh. Habib-ur-Rahman enquired of him what he should do with it. "Put it into a box", said the Promised Messiah, "so that people may not see it".

The Tohfa-i-Qaisaria

On the occasion of the Diamond Jubilee of Queen Victoria in 1897 the Promised Messiah (peace be on him) wrote a book, the تحفۂ قیصریہ (A Gift to thə Empress) calling upon Her Majesty to accept Islam as the true guidance for mankind. It was duly despatched through the proper channel to the Queen, but no acknowledgement was ever received. After waiting for the years the Promised Messiah wrote another pamphlet, the Sitara-i-Qaisaria, bearing on the beauties of Islam. It was publ shed on August 24, 1899. Whether the two pamphlets actually reached the Queen or not, is not certain but the Promised Messiah (peace be on him) did not fail to carry the Message of Islam to the greatest potentate of the time. The two pamphlets deal with the same subject but are different as regards presentation. The reader will be well advised to study both the pamphlets simultaneously for proper appreciation of the matter.

The book was compiled in April, 1899 and published in November, 1908. It consists of four chapters dealing out strong convincing arguments from the Bible, the Holy Quran and the Traditions of the Holy Prophet of Islam that Jesus Christ was taken down alive from the Cross and that his wounds were healed by the application of the Marham-i-Isa or the ointment which was prepared for the purpose and that he finally came to India to preach his gospel to the ten lost tribes of the Israelites settled in this part of the continent. At this stage the Promised Messiah (peace be on him) sent Khalifa Noor Din of Jammu, one of his trusted companions to collect more material concerning the tomb of Jesus Christ in Sirinagar. The Khalifa Sahib during the course of his four months stay in Sirinagar succeeded in getting a sketch-map of the tomb and collected ample evidence to show that the tomb belonged to a foreigner who was known as a prince-prophet, Yus Asif by name.

In this connection the promised Messiah (peace be on him) intended to send a deputation to Nisibin, the ruler of which had sent an invitation to Jesus Christ to visit his capital and stay there for the rest of his life. Jesus had accepted the invitation, went to Nasibin and stayed for some time there. From there he proceeded to Persia, Afghanistan and India and finally settled in Sirinagar, Kashmir where he died at the age of 120. A deputation headed by Mirza Khuda Bakhsh of Jhang, with Maulvi Qutbud Din of Baddomalhi, Sialkot District, and Mian

Khair-ud-Din of Sekhwan as members, was duly organised but for some reasons the proposal did not materialize.

New Entrants During The Year 1899.

1. Seth Sheikh Hasan of Yadgir, Deccan.
2. Chaudhri Fateh Muhammad, Sayal.
3. Dr. Hashmat Ullah of Patiala.

Seth Sh. Hasan of Yadgir, Deccan.

Sheikh Hasan, of Sh, Abdul Latif, was born in 1835 or 36 at Yadgir in the Nizam's dominions. The family claimed Arab descent and had settled in the Deccan as traders. Hasan's education was neglected for want ot financial means. But he was a diligent worker and a shrewd businessman. He started from scratch but rose to be a millionaire. He ded not forget the pangs of poverty he had suffered in his early life. He started as a *bidi* merchant with a capital of two rupees, purchased tobacco for a rupee and the *bidi* dried leaves for a rupee. His business prospered and he became a big *bidi* merchant o Yadgir. As many as 4,000 men daily worked in his factory. He had business concerns in Bombay, Madras, Bengal and the Deccan.

Introduction To Ahmadiyyat

Sh. Hasan was introduced to the Ahmadiyya Movement through the good offices of Maulvi Muhammad Saeed of Hyderabad who was a zealous missionary of Islam and the Ahmadiyya Movement in the Deccan. Seth Hasan visited Qadian for the first time about the year 1899 with

a number of Hyderabadi friends. As rice formed their staple diet, the Promised Messiah (peace be on him) took special care to see that rice dishes were particularly served to the guests. Seth Hasan visited Qadian thrice during the life-time of the Promised Messiah (peace be on him). Every time he came he enjoyed the blessed company of the Promised Messiah to his heart's content. He looked long and often at his blessed face and went into raptures.

After his admission to the Ahmadiyya Movement Seth Hasan underwent a marked transformation. He regularly performed his five daily prayers. Besides, he said his Tahajjud prayer in the latter part of the night. He also took his lessons in the Holy Quran which he was enabled to recite in due course of time. On the spiritual plane he advanced rapidly, he saw dreams and visions which invariably came true. He opened schools in Yadgir for boys and girls. He set up a library, a mosque and an Ahmadiyya hall in his native town and sent a number of boys to Qadian for religious education. He contributed a large sum of money for the translation of the Holy Quran into foreign languages. He went to Mecca to perform the Haj pilgrimage in 1945. And he proceeded to Medina and took up his abode in the vicinity of the Holy Sepulchre and the Holy Mosque of the Prophet (peace and blessings of Allah be on him). After a brief illness of thirteen days he expired on December 17, 1945 and was buried in the Jannat-ul-Baqie close behind the tomb of Hazrat Usmau, the third Caliph of Islam. May his soul ever rest in peace in the heavens.

Chaudhri Fateh Muhammad Sayal.

Ch. Fateh Muhammad Sayal, son of Chaudhri Nizam-ud-Din, was born in 1887 at Jaura Kalan, a village in Kasur Tehsil, Lahore District. Ch. Nizam Din visited Qadian in 1899 accompanied by his son Fateh Muhammad, a boy of 12, who pledged his allegiance to the Promised Messiah (peace be on him). Fateh Muhammad passed his Entrance (Matriculation) Examination in 1905. He grew to be an upright, diligent and sincere youth and soon rose in the estimation of his spiritual Master (peace be on him). He graduated from Government College, Lahore, and got his degree of Master of Arts (Arabic) from Aligarh. In 1907 the Promised Messiah asked the youn man of the community to offer their services for the propagation of Islam. Ch. Fateh Muhammad responded to the call. The Promised Messiah was pleased to accept his offer. Hazrat Maulvi Noor-ud-Din gave the hand of his grand-daughter in marriage to Fateh Muhammad. He had a stout heart and sound brain. His long range plans always stood the test of time. Being a devoted follower of the Promised Messiah, he had caught the spark of the love of Islam and its propagation which he diligently kept up till the last breath of his life. Hazrat Khalifatul Masih I sent him to England to assist Khwaja Kamal-ud-Din of Lahore as the missionary of Islam to the West. Mr. Fateh Muhammad worked for some time with the Khwaja Sahib but in 1913 he parted company with him and came down to London where he started a mission of his own. He worked as a pioneer Ahmadiyya Missionary from 1913 to 1916

and again from 1919 to 1921 when he purchased a piece of land in Putney for the construction of the first mosque in London. Mr. Fateh Muhammad had the honour of accompanying the Kahlifatul Masih II to England where he laid the foundation-stone of the First London Mosque in 1924. On return to Qadian, Mr. Fateh Muhammad was put incharge of the Dawat-o-Tabligh (propaganda) Department of the Sadr Anjuman Ahmadiyya Qadian. In 1924, the Arya Samaj of India launched, on a gigantic scale, a campaign called the *Shudhi* movement to convert the Muslim Malkana Rajputs of the U.P. to Hinduism. It was a carefully thought out plan, and lavishly-financed and ably managed by staunch Arya Samajists of the calibre of Mahasha Shardhanand and others. It had the all-out support of the Hindu community. The Muslims of northern India were ill-equipped to cope with the situation. The Muslim Ulema were no match for the wily and experienced organisers of the Shudhi Movement. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Imam of the Ahmadiyya community took up the cudge against the Arya Samajists. He deputed Ch. Fateh Muhammad to organise the counter-movement against Shudi, Mr, Fateh Muhammad took up his headquarters at Agra (U.P.) and sent Ahmadiyya Muslim missionaries to every district of the Province. Ahmadiyya missionaries contested the field against Hindus and reclaimed all the misled Malkana Rajputs to Islam.

On return from Agra, Ch. Fateh Muhammad was appointed Chief Secretary to Hazrat Khalifatul Masih II till he retired in 1954. But he could not remain idle and was entrusted with the office of the Propaganda Secretary

which post he held till he breathed his last on February 25, 1960.

Ch. Fateh Muhammad was a man of simple habits, straight forward in his dealings and a great friend and benefactor of the peasantry.

69. Dr. Hashmatullah of Patiala.

Hashmatullah was born on January 1, 1887. He was introduced to the Ahmadiyya Movement through the agency of Moulvi Abdul Qadir of Ludhiana who was privileged by the Promised Messiah to initiate people, on his behalf, into the Movement. Young Hashmatullah tendered his written allegiance to the Promised Messiah in 1902, and met him at Qadian for the first time in 1905.

After passing his Matriculation Examination, Hashmatullah joined the medical school, Lahore. Later he got an employment in the State but his love of the Khalifatul Mashi II attracted him to Qadian in 1919. Ever since he served his spiritual Master and the Ahmadiyya Community of Qadian till his retirement in 1954. He did not long survive his holy Master who had expired on November 8, 1965. Doctor Hashmatullah died a year later. May the soul of this devotee rest in everlasting peace !

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CHAPTER XI

THE YEAR 1900

The Wall Incident.

The influx of Ahmadies to Qadian, their new home of adoption, and their permanent sojourn here was obnoxious to the cousins of the Promised Messiah who were bitterly opposed to him and his new doctrines. As co-hereditary proprietors of the town, they could not tolerate new-comers. Poor Ahmadies were put to all sorts of trouble and inconvenience. Life was already difficult in Qadian but the hostile attitude of the Mirza brothers, Imam Din and Nizam Din, gave the Ahmadies no peace of mind. To add to their misfortunes, Mirza Imam Din erected a wall, to bar passage to the Mubarak Mosque. Ahmadies had to wind their way to the Mosque with difficulty through a crooked narrow lane. The Promised Messiah and family bitterly felt the inconvenience. He sent a deputation of Ahmadies headed by Chaudhri Hakam Ali of Chak Paniar who met Mirza Imam-ud-Din and politely asked him to remove the wall and take possession of any other piece of land in exchange. But he was adamant and refused to talk to the deputation and sent them away. Then, a bigger deputation consisting of Ahmadi proprietors of land, businessmen and government servants waited upon the Deputy Commissioner at Harchowal Rest House. Sh. Yaqub Ali

Turab, Editor of Al-Hakam, Qadian as spokesman of the deputation approached the Deputy Commissioner and asked him to be permitted to make a representation. But the Deputy Commissioner, contrary to all norms of politeness and decency flew into a rage and reprimanded the members asking them to leave his presence. The deputation returned without achieving anything. After mutual consultation it was decided to file a civil suit in the court. The case was filed in the court at Gurdaspur against Mirza Imam Din but it was evident that it was untenable as Mirza Imam Din's possession of the land on which the wall was raised had been confirmed by the law-court a year and a half before. So the prospects of success were very slim.

Naturally the attention of the Promised Messiah was drawn to God Almighty, the Helper of the poor and the distressed. The Promised Messiah received the following revelation which was noted down by Sayad Fazal Shah of Lahore who happened to be keeping him company.

"The mill will go round and the decree (of God) will descend. Verily, the Grace of God is coming; none can stop what is coming. Say, Yea, by God it is the truth, it will not change nor will it remain hidden. You will wonder to know what is going to happen. It is the revelation from the Lord of the High Heavens. Verily, my Lord neither errs nor forgets. An open victory. He is only delaying it for them till an appointed time. Thou art with Me and I am with thee. Say, everythieg is in the hands of Allah and then leave him that He may strut in his transgression. Verily, He is with thee and He knows that which is hidden and that which is a greater secret than that.

There is none worthy to be worshipped beside Him, He knows everything and He sees. Verily, God is with those who fear Him and with those who do good in the best possible way. Verily, We sent Ahmad unto his people but they turned away and said he was a liar and a greedy fellow. And they began to appear as witnesses against him in the courts. They ran on towards him like a flood. Verily My beloved is near; He is near though hidden (from the enemies)."

While dictating this revelation to Sayyad Fazal Shah of Lahore the Promised Messiah told him that this revelation pertained to the wall incident and after the Maghrib prayer he informed the congregation also about the same.

The revelation promised a clear victory in the wall case and that his opponents (the defendants) will come to grief. The case dragged on in the court for over a year and a half; the defendants were dead sure of their victory in the court as the documents in their possession were all in their favour. The judgement was to be announced on August 12, 1901. It occurred to Khwaja Kamal-ud-Din who pleaded the case on behalf of the plaintiff (the Promised Messiah) that the index of an old file of 1867 should be studied. He found to his joy that the index to the file (Mirza Ghulam Jilani's appeal) contained a reference to the piece of land on which the defendants had erected the wall under dispute. It was clearly stated that the land was the joint property of the defendants and Mirza Ghulam Murtaza (father of the plaintiff). The counsel for the plaintiff took advantage of the God-given opportunity. He showed it to the learned judge who was thoroughly convinced of the truth of the

matter and at once wrote the judgement; I find that the land under dispute belongs not only to the defendants but to both the parties. The plaintiff possesses the right of way on the land under dispute. It is ordered therefore that a permanent injunction be issued to defendants No. 1 and No. 2 not to block the way at any point and to demolish the wall so that the way be opened. If the defendants do not demolish the wall themselves, it shall be demolished. The defendants should pay Rs. 100 as damages to the plaintiff."

The news of victory reached Qadian in the evening of the 12th of August. A thrill of joy ran through the Ahmadiyya populace who had suffered most. The wall was demolished by the same hands that had crected it. The Promised Messiah said, "It is as it were a day of Eid for us after a Ramzan of 20 months' duration. So God be praised," Mirza Nizam Din personally requested his cousin (the Promised Messiah) to remit the sum of Rs. 144/- as cost of the case which he gladly did. It was a mighty sign God that the people saw with their own eyes.

2. The Revealed Sermon (*Khutba-i-Ilhamiya*)

The Eidul Azhia fell on April 11, 1900. Friends from Peshawar to Lucknow and from Bombay to Rawalpindi poured in Qadian to say their prayers with the Promised Messiah (peace be on him). The Promised Messiah just received a revelation from God in the morning commanding him to make a speech (the Sermon) in Arabic. True, he had compiled a number of books in Arabic the elegance, excellence and beauty of which charmed Arbic Scholars

of the Arab world but to make an extempore speech in Arabic was something he had not attempted till this day of Eid. At any rate, he came to the Aqsa Mosque to say his prayers with the congregation at 8.30 a.m. Maulvi Abdul Karim led the prayer and then the Promised Messiah stood up and taking his stand in the middle arch of the entrance he made a short speech in Urdu. Then he began to speak in Arabic and asked Maulvi Noor-ud-Din and Maulvi Abdul Karim to take down what he was going to speak. The speaker appeared to be in a state of trance, his face radiant with the light and lustre of a spiritual halo. The Promised Messiah himself says that he could not say whether it was he who was speaking or an angel of God spoke from his tongue. There was a flow of eloquence, a divine cadence and a depth of meaning which one could almost read from his holy radiant face. The flow increased with the passing of time. He spoke for more than an hour. Any word which could not be followed by the worthy recorders was again pointed out by the holy speaker from the screen, as it were, reverting to its previous position. He then sat on a chair and at the request of the congregation Maulvi Abdul Karim gave the gist of the Arabic speech in Urdu. He had not yet finished when the Promised Messiah, out of gratitude for God's bounties fell prostrate on the ground, the congregation doing the same. Raising his head from the ground he said that he had just read the word (congratulations) written in scarlet before him.

The Sermon was printed in Arabic in the Zia-ul-Islam Press, Qadian, in August 1901 in book-form together

with the addition of four chapters by the Promised Messiah. The language of the Sermon was so beautiful that some of the fond devotees committed it to memory. The Sermon deals with the philosophy of sacrifices in Islam,

The slaughter of animals on the day of Eid is counted as an action which draws the believer to the nearness of God. The animals which are sacrificed on this day are understood to be the riding animals which carry the believer nearer to God than before. But the slaughtering of an animal is obviously a symbol which reminds a Muslim that he should be prepared to sacrifice his self and his all in the way of God when need be. A believer should lead his life in complete obedience to the Will of God. And this is the meaning of the Quranic verse which says, "Say, certainly my prayers and my sacrifices and my life and my death are all for the sake of Allah, the Creator and Sustainer of all the worlds".

The Bishop of Lahore.

The Right Reverend G.A. Lefroy, formerly Bishop of Delhi, was an aggressive speaker of Christianity, his main target being Islam and its holy Founder (peace and blessings of God on him). He was well versed in Hebrew, Arabic, Persian and Urdu and for that matter, he was highly respected in Christian circles. Maulvi Ahmad, a blind man of Delhi, fell a prey to the Bishop's machinations and was baptized. Bishop Lefroy was transferred in 1900 to Lahore where he started a series of public lectures. On May 18, he made a public speech on "The Innocent Prophet". He tried to prove that of all the prophets of God, Jesus

Christ was sinless while all others had committed sins. At the close of the lecture he inivited criticism. Mufti Muhammad Sadiq an Ahmadi stood up and explained that all Prophets of God who appeared on this earth were innocent and sinless and that the Prophet of Islam was the most innocent of all the Prophets of God. But Jesus Christ himself says, "Why callest thou me good ? There is none good but one, that is, God" (Math. 19:17)

The rebuttal was as sharp as it was sudden and unexpected. The Reverend gentleman felt crest-fallen. In order to save his face he announced that he would again speak on "The Living Apostle" purporting to show that Jesus Christ was the living prophet while all other prophets were dead. For this occasion the Promised Messiah wrote two posters which were distributed in the meeting during the course of the Bishop's lecture on May 25, 1900. The Promised Messiah took altogether a new line of argument. He said that Jesus Christ was not alive. He died a natural death 1900 years ago and lies buried in Srinagar, Kashmir,. With respect to spiritual influence, Christianity long ceased to be a moral force. With the advent of Islam, its Founder, the Holy Prophet Muhammad (peace and blessings of God be on him), is the living Prophet. Those who follow him are blessed spiritually. Each and every century that dawns upon the Muslims produces divines who are blessed with revelation. Even in our own days, the Promised Messiah himself was a specimen of such divines whose prayers are heard and who show living signs to the world at large. If the Bishop was really in earnest let him come forward in public and say that he was prepared to hold a discussion with Muslims as to who is the greater prophet Jesus or Muhammad, in respect of knowledge, personal example and spiritual influence.

A large number of prominent Muslims of the Punjab asked the Bishop of Lahore to accept the proposal in the name of Jesus Christ, in the name of justice and truth, but the reverend gentleman refused to hold a controversy with Hazrat Mirza Ghulam Ahmad of Qadian on the flimsy ground that the latter had insulted their Lord Jesus by claiming messiahship for himself and again that "he does not set before himself the same standard of courtesy and respect for the feelings of an opponent in controversy as that at which I have always aimed. On this ground therefore again I am not willing to meet him on a common platform". The Muslim gentry again requested the Bishop to reconsider his decision. The Anglo-Indian Press too, vehemently urged the Bishop to accept the proposal but the Bishop was adamant, he could not be moved to the acceptance of the proposal. He dared not accept the challenge. Both Muslims and Christians were sadly disappointed by the unreasonable and untenable attitude of the Lord Bishop of Lahore. It was a clear victory of Islam over Christianity. No bishop of any diocese was ever heard sinces to address a Muslim community in the Punjab or Northern India and deliver series of lectures inviting the Muslims to the "excellences and beauties" of Christianity.

Nawab Imad-ul-Mulk Fateh Nawaz Jung in Qadian.

Nawab Imad-ul-Mulk Syed Mahdi Hussain Bar-at-law of Lucknow had seen service in Hyderabad, Deccan, as

Home Secretary and Chief Justice of the Hyderabad High Court. Being a great scholar of the Eastren classical languages as well of Western sciences he was highly respected by his contemporaries. He was also a trustee of the Aligarh College in U.P. India. The Rev. W.A Lefroy Bishop of Lahore addressed public gatherings at Lahore on May 18 and 25, 1900 on "The innocent Prophet" and the "Living Apostle". The lectures had provoked a challenge from Hazrat Mirza Ghulam Ahmad, Chief of Qadian to the Bishop of Lahore, inviting him to prove which of the two religions-Chiristianity or Islam—is a living religion and which of the two has the power to show fresh signs in the present world. The Anglo-Indian Press evinced a keen interest in the controversy and exhorted the Bishop to accept the challenge. But the reverend gentleman put off the cup on flimsy grounds. Nawab Imad-ul-Mulk came across a reference to the challenge on behalf of the champion of Islam, and the refusal of the Bishop of Lahore in the "Pioneer" of Allahabad. The correspondence in the English paper drew the attention of the Nawab to the man who had had the courage of challenging a person of the calibre of W.A. Lefroy who was a renowned scholar of the Oriental languages and champion of Christianity. At the same time the booklet "life of the Promised Messiah" by Maulvi Abdul Karim of Sialkot brought him into correspondence with the author of the book as well as his Master, The company of Dr. Khalifa Rasid-ud-Din who happened to be in Lucknow at the time drew him nearer to the Ahmadiyya Movement, so much so that he paid a visit to the champion of Islam at Qadian on December 26, 1901.

The latter explained to the honourable guest his claims to Messiahship with cogent arguments. The Nawab heartily confirmed his claim. After a stay of a few days at Qadian he took leave of the Promised Messiah (peace be on him) as he had to attend the All-India Muhammadan Educational Conference.

CHAPTER XII

The Year 1901

The Minaratul-Masih

Pondering over the well-known tradition in the Muslim

بعث الله عیسی ابن مریم فینزل عندالمنارة البیضاء
شرق دمشق

"Allah would commission Jusus, son of Mary, and he would descend by the white minaret to the east of Damascus", the Promised Messiah (peace be on him) was inwardly moved to raise a white minaret at Qadian which is situated due east of Damascus. To fulfil the prophecy he at once decided to give it a concrete shape. On May, 28, 1900 he addressed the Community on the necessity of constructing a white minaret at Qadian which would be symbolical of the superiority of Islam over the contemporary religions of the world. It was finally decided that the minaret should be constructed in the courtyard of the Aqsa Mosque in Qadian so that the *muezzin* should call for prayers from the top of the minaret and that it should be fitted with a huge lantern so that its light brighten the whole neighbourhood at night and that a big clock be set up at its top to give exact time to the people of the neighbourhood. Metaphorically the minaret is supposed to be symbolical of the superiority of the teachings of Islam

over all the religions of the world during the ministry of the Promised Messiah in the latter days. And again just as the call for prayers from a high minaret dominates all other calls from the ordinary mosques similarly the pure and natural teachings of Islam will dominate all the bells ringing in the churches or the trumpetings of hollow shells from temples. The electric lamps and clock are the pointers that indicate the dawn of heavenly light along with the advance of physical sciences so that the people of the world should realize the importance of the time. Again the Promised Messiah wrote that the proposed Minaret was one the need of which had been duly recognized in the traditions of the Holy Prophet (peace and blessings of God be on him). The estimated cost of the edifice amounted to Rs. 10,000 or a little more. "Those who will come up for help will render a great service to the cause of Islam. Whatever sum they will contribute will be a debt of honour which God will repay them with interest. Would that they realize the importance of the heavenly sponsored design. God who commanded the minaret to be erected, has given us to understand that a new life will be infused in the apparently dead body of Islam and that the site of the minaret will mark the beginning of clear victory of Islam over other religions. Open your hearts and contribute cheerfully. The money you will invest will revert to you with additional blessings of God. I have nothing more to add". (Tabligh-i-Risalat Vol. 9, p. 33-49). But the collection of Rs. 10,000 by a small community of Ahmadies was a serious problem which baffled imagination. The Promised Messiah surrounded by his companions in the

mosque hit upon a plan. He suggested that 100 of his companions should contribute Rs. 100 each towards the cost and the names of such contributers be inscribed on a wall of the minaret. The mother of the faithful, the Promised Messiah's spouse contributed Rs. 1000 while the four devotees, Munshi Abdul Aziz of Aujla (Gurdaspur), Shadi Khan of Sialkot, Maulvi Muhammad Ali M.A., and Sh. Niaz Ahmad of Wazirabad immediately paid off their contributions. The ball being properly set continued rolling till the estimated sum was collected. But owing to the break-out of the bubonic plague in the Punjab, the work could not be started until March 13, 1903 when the foundation stone (a brick) was laid by Hakim Fazle-Ilahi of Lahore as directed by the Promised Messiah (peace and blessings be on him) after the Juma prayers. It is reported that the Promised Messiah took the brick from the Hakim, placed it upon his right thigh and prayed long over it. Then he handed over the brick to the Hakim and instructed him to put it on the western side of the foundation. The mason, Fazal Din placed it as instructed by the Promised Messiah (peace be on him). The building operations were started under the supervision of Mir Nasir Nawab of Delhi. The edifice was raised on broad, deep and solid foundations till it was six feet high above the level of the court-yard of the Aqsa mosque. But under the force of circumstances the work of construction had to be deferred for sometime. It remained in abeyance for a number of years and it was not until November 27, 1914 that it was taken up by Hazrat Khalifatul Masih II, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose care and attention the beautiful

building was completed on February 16, 1923 when it was studded with four clock-watches and gas-flasks at the top. The exterior of the building was plastered with pure white marble imported from Ajmere (India). A staircase of 92 steps leads up to the top. The whole building is a fine specimen of Mughal architecture of exquisite beauty and design. The four powerful electric lamps splash their dazzling light for miles at night—making the minaret a haven of light and guidance for the stragglers. The interior of the minaret bears the names of 298 devotees who contributed Rs 100 each towards the cost of the minaret.

The new Entrants in 1900

1. One of the noble souls that joined the Ahmadiyya Movement in the year 1900 was :

(1) Hazrat Sayyad Abdul Latif of Khost (Afghanistan).

Sayyad Abdul Latif, was one of the grandees of the Amirate of Afghanistan. He was a scion of the well-known Hazrat Sayyad Ali Hajveri, the patron saint of Lahore (1009-1072 A.D) He was the owner of vast landed property in Khost and a big estate in the Bannu district of the British Indian Empire. Sayyad Abdul Latif came to India for his early religious education. He returned to Afghanistan as a scholar of Arabic, Persian and other Theological subjects. He soon rose to eminence as a great scholar. He was gifted with great spiritual insight and dreams and visions and had the honour of performing the investiture ceremony of the Ameer Habibullah Khan, the new ruler of Kabul in 1901.

Earlier in the year 1894, the Sahibzada served as representative of Afghan Government on the Durand Boundry Comission from May 29 to December 3, 1894. The members of the Commission worked during the day at Parachanar and at night discussed various topics of mutual interest. One day Sayyad Channan Padshah of Peshawar incidentally spoke of Hazrat Mirza Ghulam Ahmad of Qadian, Punjab (India) who claimed to be the Promised Mahdi and Masih of the age. The news was a great surprise to the Sahibzada who became deeply intrested in it. The study of the book 'Aeena-i-Kamalat-i-Islam' written by the claimant charmed the Sahibzada. He became very much drawn to the Promised Messiah and sent his trusted disciples, Maulvi Abdur Rahman, Maulvi Abdus Sattar and Maulvi Abdul Jalil to Qadian on a study tour. They stayed for sometime at the Ahmadiyya Headquarters and had the opportunity to observe the Promised Messiah from close quarters. They went back with a number of books authored by the Promised Messiah. The Sahibzada was thoroughly convinced of the truth of the claimant and submitted his oath of fealty to him in all sincerity. He also presented some garments and gifts to the Promissed Messiah (peace be on him). The Sahibzada had a large following throughout Afghanistan. They almost all tendered their allegiance along with their master to the Promised Messiah. The Sahibzada personally paid a visit to Qadian in 1902 with a number of his followers and stayed for several months in the company of the Promised Messiah (peace and blessings be on him).

Maulvi Obaidullah Bismil.

Maulvi Obaidullah Bismil was the son of Hazrat

Khwaja Mazhar Jamal, a follower of Imam Ali Shah of Rattar Chhattar, District Gurdaspur. Young Obaidullah had his lessons in the Holy Quran with Maulvi Ahmad and his Persian lessons with Maulvi Muhammad Hassan Sheri. He studied Arabic with Maulvi Ghulam Ali of Qasur who was a staunch advocate of Shiaism. As he advanced in years he studied medicine with Hakim Murad Ali of Batala who also happened to be a staunch Shiiti. It is no surprise, therefore, that a simple, young boy of immature views should catch the flame of Shiism in the constant company of his teachers. Young Obaidullah made a comparative study of Sunni and Shia views and became a devoted lover of Hazrat Ali. He wrote a comprehensive book :

ارجح المطالب فی مناقب علی ابن ابی طالب

eulogizing the beautiful traits of Ali's character. It was admitted on all hands that no veteran Shia could write a book better than the *Irjihal Matalib*. It was highly valued and much appreciated in India as well as in Iran. But the learned author was neither liked by the Shias nor loved by the Sunnis, because he overplayed the traits of Ali's character and was equally eloquent of Abu Bakr whom the Shias despise. At any rate, the book earned for him unparalleled reputation as an authority of Shiaism. Maulvi Obaidullah rose like a bright star on the firmament of Persian literature. He was a great scholar of Persian and Arabic. Besides the ارجح المطالب (*Irjihal Matalib*) there was another book مسدس مد و جزر اسلام (the Persian poem on the rise and fall of Islam) about which the Editor of the *Hablul Matin* (Calcutta) wrote that the author was one of the

Iranian lovers of Persian. And the well-known poet Sanjar, poet-laureate of Rampur Darbar, said that by God he could not write better than the author Maulvi Ubaidullah. Another book of his, ترجمان فارسی in modern Persian dialect was appended to گنجینۂ خرد - پیرایہ خرد - سرمایہ خرد which were taught in the classes of the Punjab schools. The three books were printed in Lahore. Shibli Nomani of Aligarh, Maulana Hali of Panipat, Maulvi Zakaullah of Delhi, Sayyad Amir Ali, Bar-at-Law, and Mr. Bell, Director of Public Education, Punjab all wrote their reviews. The Book ترجمان فارسی was presented to the Text Book committee, Punjab (Lahore) and the author was awarded a sum of Rs. 300. The great Maulvi Noor-ud-Din Khalifatul Masih I highly praised Maulvi Obaidullah's literary eminence and scholaraly abilities in Persian and the Promised Messiah (peace be on him) called him the *Firdaussi* of the age. Maulvi Ubaidullah, the great scholar of Persian language and poet of renown that the soil of India had over produced after Mirza Assadullah Ghalib of Delhi, was a man of simple habite and subtle mind which could sift right from wrong. He was free from sectarian prejudices. He was an ardent seeker after truth wherever it lay. He felt proud of having produced a book the like of which had not seen the light of day for centuries. But the perusal of the سرالخلافہ (Secret of the Caliphate) from the pen of the Hazrat Mirza Ghulam Ahmad of Qadian (peace and blessings be on him) opened his eyes. He came to realize that high talents were not scarce. He also saw in a visi n the great martyr, Imam Hussain of blessed memory telling a man to inform the Hazrat

Promised Messiah that he (Imam Hussain) was there at his disposal. The truth of the Promised Messiah dawned upon him and he hastened to Qadian accompanied by Qureshi Muhammad Hussian of Lahore. The star of India thus fell into the lap of the Reformer of the age.

نقشبندی بود و نقشش خوش نشت
تابرنگ احمدیت نقش بست

He was formerly a member of the Naqashbandi order of mystics and was well fitted therein. But to consummate his yearning for spiritual progress he came into the fold of Ahmadiyyat.

He was now at the disposal of his spiritual Master. He worked as Professor of Persian on the staff of Talimul Islam College, Qadian in 1903. He translated the Tazkira-tul-Shahadatain into Persian which was printed at the Zialul Islam Press, Qadian, He wrote another book in Persian which is known as.

حق الیقین فی تحقیق معنی خاتم النبیین

It is a lucid commentary on the finality of the Holy Prophet's prophethood, a fitting rejoinder to the النبوۃ فی الاسلام by Maulvi Muhammad Ali M.A., Ameer of the Lahore section of Ahmadis.

He spent the remaining years of his life in the service of the Ahmadiyya Movement. The scholarly translation of the تحفۃ الامیر an epistle to King Amanullah Khan of Kabul by Hazrat Khalifa-tul-Masih II, is his master piece. Bismil lived to be a centenarian and breathed his last on September 29, 1938. He was buried in the

Bahishti Maqbara, Qadian. May his soul rest in perpetual peace and bliss.

73. Khan Sahib Zulifiqar Ali Khan of Rampur (U.P.)

Zulifiqar Ali Khan Gauhar, elder brother of the veteran political leaders of India, known as the Ali Brothers, was born in 1866 at Rampur in the U.P. After passing his Matriculation he joined the Aligarh College and imbibed the spirit of a true nationalist and Aligarhian. He was a born orator and was well-known for making extempore speeches.

After leaving the College he took service in British India. He served as Naib-Tahsildar at Etah, Etawah and Mainpuri in U.P. His services were borrowed by the Rampur Durbar where he served as Exise Superintendent. He rose to be a courtier of the Rampur Durbar and a favourite of His Highness the Nawab of Rampur. He was also a renowned poet of Urdu. A selection of his poems is being prepared by Maulvi Abdul Malik Khan, a worthy son of the worthy father.

His entry into the Ahmadiyya Movement.

The Editor, of the *Riaz-ul-Akhbar*, Gorakhpur, U.P., published in 1888 a letter of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi to Alexander Russel Webb, the American consul at Manila, Philippines, which attracted the notice of Maulvi Zulifiqar Ali Khan Gauhar. The perusal of the Promised Messiah's work, the Izala-i-Auham in 1900 convinced him that the author was a Divinely appointed Messenger whose advent was timely. He

at once wrote a letter of fealty to the Promised Messiah at Qadian and later visited Qadian in 1903. At Batala he learnt that the Hazrat was at Gurdaspur in connection with a civil suit filed by Maulvi Karam Din. He proceeded straight to Gurdaspur and met the Promised Messiah there. The Promised Messiah's stay was prolonged by the hostile attitude of the trying magistrate who happened to be an Arya Samajist.

During the course of his stay at Gurdaspur the Promesd Messiah received a deputation of Benares Muslims with Messrs Abdur Razzaq and Abdur Rashid Bakhshi as members. The Hazrat explained his view point to the deputation for three days, with the result that the deputationists were convinced of the truth of his claim. They took leave of Hazrat and departed for home. During the course of their journey they had the opportunity and freedom to ponder over the affair and draw their own conclusions. But they were all agreed on the point that they must tender their oath of allegiance to the Divine Reformer before they reached their destination. Maulvi Ilahi Bakhsh dropped a post-card from the railway station, Lucknow, to the address of Hazrat at Qadian together with their joint oath of allegiance to him.

According to Khan Sahib Zulfiqar Ali Khan Gauhar one day the food was served to all the guests at Gurdaspur but nothing was left for the Promised Messiah who desired to have something to eat before going to attend the court. The manager, Maulvi Sayyed Muhammad Sarwar Shah was at his wit's ends. In all haste, he procured a cup of milk, three pieces of toast and some sugar. The

Promised Messiah quietly ate the softer parts of two pieces of toast with sugar and left for the court.

Khan Sahib Zulfiqar Ali Khan migrated to Qadian 1920. He was given charge of Amir-i-Ama (public affairs). In 1924, Hazrat Khalifa-tul- Masih II undertook a voyage to England to represent Islam at the Wembley Conference of living religions of the British Empire. Khan Sahib Zulfiqar Ali Khan was a prominent member of the entourage that accompanied Hazrat Khalifatul Masih II to England. Before the partition of India, a Prominent member of the Indian National Congress inquired of the Khan Sahib why he did not serve the cause of the liberation of India like his younger brothers (the Ali Brothers). Khan Sahib curtly but courteously retorted that the whole world is in the grip of Satan and that the spiritual liberation of the world was more important than the political liberation of India. "So I joined the salvation army and I am doing my bit."

Khan Sahib migrated to Lahore after the partition of India and died at the good old age of 88. His body was brought to Rabwah to be entombed in the Bahishti Maqbara. May his soul rest in perpetual peace in the heavens.

74. Hazrat Hafiz Roshan Ali Sahib.

Hazrat Hafiz Roshan Ali, son of Miran Bakhsh, was born about the year 1883 at Ranmal, District Gujrat. He descended from Haji Muhammad Nowsha a renowned saint and founder of the Nowshahi order of mystics. Hafiz Sahib's mother, Bakht Roshan was a pious lady who belonged to a

noble family of Wazirabad. Hafiz Roshan Ali lost his eyesight at the age of seven. He memorised the Holy Quran with Hafiz Ghulam Rasool of Wazirabad who brought him to Qadian and introduced him to Maulana Noor-ud-Din. Hafiz Sahib possessed a wonderful memory, he could repeat verbatim all he had learnt from his teacher. He was well-versed in Arabic literature and grammar, logic, philosophy, rhetoric and poetry. By the year 1910 he emerged as a great scholar of Arabic and theology. The vacuum caused by the untimely death of Maulvi Abdul Karim of Sialkot was substantially made up by the appearance of Hafiz Roshan Ali on the Ahmadiyya horizon. He made his mark as a speaker, debater and controversialist. After the death of Hazrat Khalifatul Masih I when a split was caused in the Ahmadiyya Community by seceders who cut themselves adrift from the main body under the leadership of Maulvi Muhammad Ali M.A., Hafiz Sahib did wonderful service to the community by fighting the seceders in the Punjab and the Frontier Province and bringing the stray sheep back to the fold. When peace and normalcy were restored, Hafiz Sahib was put in sole charge of Ahmadiyya Missionaries at the centre. As instructor and tutor, Hafiz Sahib was extremely successful and very popular with his pupils. His benignity, sympathy and concern for the welfare of his pupils earned for him the status of loco parentis. This is why they were extremely fond of him. He always urged his pupils to be self-reliant, dutiful, punctual, and responsible. He told them to feel that the whole burden of reform of the world lay upon their own shoulders. The top-most missionaries of the Ahmadiyya Community who served for years in foreign countries may rightly claim to be the spiritual sons of the late Hafiz Sahib.

When Hazrat Khalifatul Masih II undertook a missionary journey to England in 1924, he took Hafiz Sahib along with him. On being questioned what was the use of bringing along a man who was deprived of his eye-sight, the Khalifatul Masih replied that it was much more useful and easier for him to bring the gentleman with him than to bring his whole library to England. Hafiz Sahib was not only a great scholar himself but he was a scholar-maker. His pupils grew to be literati of international fame. Hafiz Sahib was gifted with great charm of speech. During the month of Ramazan he would recite daily a part of the Holy Quran, translate it into Urdu with explanations of a portion.

Hafiz Sahib suffered an attack of spasm but soon recovered from the shock and was able to walk about without support. Later he developed dysentry which proved fatal. He expired on June 23, 1929. He was buried in the Bahishti Maqbara at Qadian. May his soul ever rest in peace in heavens.

75. Dr. Sayyad Ghulam Ghaus.

Sayyad Ghulam Ghaus, son of Sayyad Nabi Bakhsh, was born at Bijah, District Ludhiana, in 1868. After passing his Middle School Examination he joined the veterinary school Lahore and qualified himself as a veterinary Assistant. He saw service in East Africa in 1897. During the course of his voyage to Mombassa he had detailed talks with Dr. Rahmat Ali, elder brother of Hafiz Roshan Ali, about the claims of Hazrat Mirza Ghulam Ahmad of Qadian as the Messiah and Mahdi and decided to join the Movement. He

wrote a letter of allegiance to the Promised Messiah at Qadian in 1900. He also sent Rs. 200 by money order for the Minara-tul-Masih and the Review of Religions. In 1913 he came to India on four months' leave and visited Qadian with his wife and children. He stayed there for a year and witnessed many a sign at the hands of his spiritual Master (peace be on him). The plague in 1904 was causing havoc in Qadian and the neighourhood. But it was a miracle that not a soul was lost from among the Ahmadiyya population of Qadian. In fulfilment of the Divine promise

انی احافظ کل من فی الدار

(I will protect all those who are within the four walls of thy house), there was not a case of plague among the Ahmadies. By the grace of God they were all safe. Dr. Ghulam Ghaus was an eye-witness of the fulfilment of the Divine revelation of the Promised Messiah, viz.,

عفت الدیار محلها ومقامها۔ایک مشرقی طاقت اور کوریا کی نازک حالت

(a) No trace will be left of the abodes, both permanent, temporary, being laid waste.

(b) An Eastern Power and the pitiable condition of Korea. Both the revelations were received by the Promised Messiah at Gurdaspur, where he was staying in connection with the Karam Din Bhin's case (1904).

Sayyad Ghulam Ghaus was a meek, selfless man of great piety. Often he had dreams and visions which came true. He was sincerely devoted to the cause of Ahmadiyyat, its Founder and its Caliphs. He bequeathed one-third of all his property for the spread of Islam. His death was a national loss. He had migrated to Qadian in 1928 and after

the partition of the country came to settle at Rabwah. He died on February 19, 1957 and was buried the following day in the Bahishti Maqbara, Rabwah, with the old companions of the Promised Messiah (peace be on him and his followers).

76. (6) Maulvi Muhammad Abul Hassan Buzdar Baluch.

Maulvi Abul Hassan, son of Maulvi Abdul Qadir, belonged to a Baluch clan of Dera Ghazi Khan. In his early youth he went from place to place to seek theological knowledge till he reached Delhi and had his lessons in Hadith with Maulvi Muhammad Ishaque of Rampur, a pupil of Maulvi Nazir Hussain of Delhi. In 1884 when Hazrat Mirza Ghulam Ahmad of Qadian went to Delhi for his marriage, Maulvi Abul Hassan was putting up in a house close to Hazrat Mir Nasir Nawab's residence. In later years he happened to study ازالہ ادھام and آئینہ کمالات اسلام The perusal of these two books removed all his doubts about the Hazrat's claim. The study of the حمامۃالبشری thoroughly convinced him of his truth. He hastened to write a letter of allegiance to the Promised Messiah. He personally paid a visit to Qadian in 1900 and pledged himself, with three of his friends, at his Master's blessed hands. It was a day of Eid but the Maulvi Sahib doubly enjoyed the Eid because he joined the blessed company of the Mahdi whose advent had been expected by Muslim divines for centuries. Maulvi Sahib took upon himself the duty of preaching the message of the Promised Messiah to the people in his native district. He met with severe opposition from his own men on either side of the river Indus, but he was firm as a rock finally succeeded in establishing

Ahmadiyya communities at Kot Qaisarani, Basti Rindan, Basti Mandarani and Basti Buzdar. He preached to the nearest of his relations and was wonderfully successful in his efforts. Mauivi Muhammad Khan, a relative of his went to Qadian and passed his Maulvi Fazil (highest proficiency in Arabic) from there. The Ahmadiyya communities of Dera Ghazi Khan are visible proof of his sincere and strenuous efforts in the domain of the propagation of Islam and Ahmadiyyat. He breathed his last on October 29, 1938. May his soul rest in perpetual peace !

The Year 1901.

We are now entering the threshold of the twentieth century. The revolutionary ideas that Jesus Christ was taken down alive from the cross and that he died a natural death like all other mortals, 1900 years ago, and lies buried in Srinagar, Kashmir, perturbed both Christians and Muslims. It was a glaring surprise both for the followers of Christianity and of Islam. The author of the novel discovery was the Chief of Qadian, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. During the course of the last twelve years of the nineteenth century the claimant succeeded, in the teeth of tevere opposition, to win the best talents of the country to his own way of thinking from all classes of people. Muslim Ulema and Christian missionaries exerted their utmost pressure to destroy, root and branch, the tender plant of the Movement but to their dismay, the sapling grew to be a thriving tree and took deep roots in the earth. The number of followers of the Promised Messiah and Mahdi swelled to hundreds of **thousands** in the Punjab, the Frontier Province and the U.P. (India).

The force of Ahmadiyya arguments and sound reasoning fell heavily on the opponents. The Christians went so far as to issue a secret directive to their missionary workers not to indulge in religious talks with the followers of Ahmad. The Muslim Ulema issued an indictment declaring the followers of the Promised Messiah heretics and outside the pale of Islam. But the holy Founder of the Movement relying wholly upon Divine help was not daunted by the united front of Hindus, Muslims and Christians.

The Review of Religions

Just at the turn of the 20th century the Promised Messiah acting upon the policy of defence and attack decided on January 15, 1901 to start a monthly English Magazine from Qadian to communicate the teachings of Islam to the peoples of Europe and America and refute all false accusations against Islam and its Holy Founder (peace and blessings of Allah be on him). The minimum estimate of funds for running the Magazine ran to 10,000. The zealous and well-to-do members of the community purchased shares of Rs. 100, each. A board of directors was formed to run the monthly on sound commercial lines with Maulvi Muhammad Ali M.A. as Editor. The first issue of the Review of Religions which saw the light of day on January 20, 1902, contained its aims and objects together with an article from the pen of the Promised Messiah in Urdu, captioned, "How to get rid of the bondage of sin." Other articles from the pen of the Promised Messiah followed suit, which were rendered into English by the able Editor. The Review of Religions has been doing yeoman's service to Islam ever

since its inception in 1902. It is perhaps the first journal of the Muslim world which is devoted to the cause of Islam. We give below the list of Editors of the Review of Religions :

1. Maulvi Muhammad Ali M.A.
2. Maulvi Sher Ali B.A.
3. Sahibzada Mirza Bashir Ahmad M.A.
4. Maulvi Muhammad Din B.A.
5. Maulvi Abdur Rahim Dard M.A.
6. Malik Ghulam Farid M.A.
7. Sufi Abdul Qadir Niaz B.A.
8. Ch. Ali Muhammad B.A., B.T.
9. Sufi Muti-ur-Rahman M.A.
10. Chaudhi Muzaffar-ud-Din B.A.
11. Sayyad Daud Ahmad B. Sc.
12. Mirza Ghulam Ahmad M.A.

The Review of Religions continued to be published both in English and Urdu till June 1947 when it was discontinued owing to the political upheaval of 1947-48. The Review of Religions, English edition, was re-started in December 1952 by the Hazrat Khalifatul Masih II.

The Census of 1901 and the Ahmadies

Preparations for taking census of the population of the British Indian Empire in 1901 were in full swing. Each Indian was required to declare which race and religion he belonged to. Although the foundation of the Ahmadiyya Community had been laid as far back as 1889 and the followers of Hazrat Mirza Ghulam Ahmad of Qadian were nicknamed *Mirzais* or *Qadianis* but there was nothing to

set them apart from the main body of the Muslims. The Holy Founder, therefore, announced that the Community would, in future, be called the "Ahmadiyya sect in Islam". He argued that the Holy Prophet Muhammad, (peace and blessings of Allah be on him) was the bearer of two names, Muhammad and Ahmad. Muhammad (the praised) was the name given him by his grand-father and Ahmad (the praiser) an attributive name was given him by God Himself (Holy Quran Chapter 61:7). The word Muhammad was expressive of the glory of Islam which dazzled the eyes of the people for a thousand years, while the word Ahmad was expressive of the beauties of Islam the manifestation of which was made by him in his early Meccan life of patience and prayer in face of persecution and was to be revived by his deputy, Hazrat Mirza Ghulam Ahmad (peace be on him) in the latter days.

The first Ahmadi Martyr in Kabul

Maulvi Abdur Rahman, a favourite disciple of Hazrat Sayyad Abdul Latif of Khost, visited Qadian thrice and sojourned for months in the company of the Promised Messiah (peace be on him). Every time he came to Qadian, he enriched himself with the spiritual treasures freely distributed by the Promised Messiah and went back to his master laden with a wealth of these spiritual gifts. He last came to Qadian in 1900. This was the time when the Afridis, the Vaziris and the Mahsuds were up in arms against the British as they regarded the Durand Line a danger to their freedom and independence. The Frontier Mullas exploited the situation and declared Jehad against the British. Some officers were killed in Bannu and Peshawar. The Promised

Messiah (peace be on him) was not in favour of Jehad against the British, as the Indian Musalmans were not persecuted for their religious beliefe. On the contrary, they enjoyed freedom of religion and freedom of conscience in the country. Maulvi Abdur Rahman went through the Ahmadiyya literature on Jehad and was convinced that Jehad against the English was improper. He took with him this literature to Kabul. He did not feel shy to tell the people of Kabul that Jehad against the English was not permissible. The news reached the ears of the Amir Abdur Rahman Khan. Mian Abdur Rahman was declared heretic and was strangled to death by orders of the Amir, in June, 1901. The news of his tragic deeth reached Qadian in December 1901 when Maulvi Abdus Sattar, another disciple of Sayyad Abdul Latif, visited the Ahmadiyya headquarters. The Promised Messiah was greatly pained to hear the news. The murder of Maulvi Abdur Rahman in cold blood was simply tragic, but it fulfilled the revelation of the Promised Messiah, *viz* شاتان تذبحان (two goats will be slaughtered). One 'goat' was slaughtered by order of Amir Abdur Rahman Khan in 1901 and the other was slaughtered by order of his son, Habibullah Khan in 1903, mention of which will be made in connection with the events of the year 1903. It was a brutal murder, illegal and unauthorized. Poor Abdur Rahman laid down his life, like a goat for no fault of his. The Amir, his namesake, could not escape the condign punishment which awaited him in this very life. He had a severe attack of paralysis on September 10, 1901 and notwithstanding the best efforts of European and Indian physicians to save his life, he breathed his last on October 3, 1901.

The Morning Walk

The Promised Messiah (peace be on him) was in the habit of going out for a constitutional in the morning accompanied by his companions. The talk during the walk, would cover all sorts of topics. What a wealth of spiritual experiences he distributed to his followers. Guests from outside also joined the blessed company and enriched themselves to their hearts' content. One day, Mir Nasir Nawab, father-in-law of the Promised Messiah read out a letter which he had addressed to a relative of his. The letter, being a lengthy one, could not be finished during the walk. The Promised Messiah halted for a while, at the dispensary of Maulvi Noor-ud-Din so that Mir Sahib could finish the letter. Meanwhile a European gentleman entered the dispensary and said السلام علیکم (peace be on you). The Islamic salutation from the lips of a Britisher was not only amusing but surprising. The gentleman spoke to the Promised Messiah while Dr. Sadiq acted as interpreter. The new-comer, Mr. D.D. Dixon, was a British traveller who had visited Arabia, Kerbala and Kashmir and spared a few hours to visit Qadian too. The promised Messiah asked him to stay at least for a week at Qadian but owing to his scheduled programme he was, with difficulty, prevailed upon to stay overnight. Arrangements for his food and lodging were made in the oval chamber of the Promised Messiah's house. He was shown round the Talim-ul-Islam High School, Qadian. On the following day the Promised Mersiah was pleased to see him off and during the course of his talk he impressed upon him the importance of pious life which one leads after deliverance from sin. The foreign

visitor was much impressed by the reception and hospitality shown to him during his short stay at Qadian.

COMPANIONS OF 1901

178 **(1) Dr. Sayyad Abdus Sattar Shah.**

Dr. Sayyad Abdus Sattar Shah belonged to a well-known family of Sayyads of Kahuta, District Rawalpindi. He was born in 1862. He joined the medical line and qualified as Sub-Assistant Surgeon. He was posted at the Rayyia dispensary in the District of Sialkot, where he served the public for the greater part of his professional life. He retired in 1920 and settled at Qadian, where he breathed his last in 1937.

On the strength of my personal contact with him I can definitely say that he was a perfect model of gentlemanliness, sympathy, generosity, hospitality and piety. He was gifted with five sons and a daughter. All the five brothers were sent to Qadian to be educated in religious and spiritual environment. They all matriculated from Qadian and rose to high positions in government service. Two of them, Azizullah Shah and Mahmudullah Shah learned the Holy Quran by heart before they began their schooi career. Sayyad Waliullah Shah, the eldest one, went to Syria to study Arabic and Turkish which languages he mastered to an efficient degree. He could speak both the languages fluently. He came back to India in 1920 and served the Ahmadiyya Community as Secretary for Propaganda and public affairs. He took great pains to translate the Bukhari into idiomatic Urdu with commentary. Dr. Sayyad Habibullah Shah M.B.B.S. joined the army in the Indian Medical

Service during World War I. After the war he was posted as Superintendent Jail, first at Rawalpindi, later at Multan, and finally at Lahore where he won his promotion to the post of Deputy Inspector General of Jails, Punjab. Sayyad Abdur Razzaq, the youngest of the brothers served the Education Department of Kenya East Africa for sixteen years. He was very popu'ar with his English friends at Nairobi. He organised a police squad during World War II which was responsible for the safety of Indians in Kenya during the war.

Sayyad Doctor Abdus Sattar Shah, not only prescribed for his patients but also prayed for their speedy recovery. His wife, a good pious lady, shared all the good qualities and good works of her husband. Dr. Sattar Shah expired on June, 23, 1937. He was buried in the Bahishti Maqbara, Qadian. May his soul rest in peace in the heavens !

179. (2) Mirza Muhammad Shafi of Delhi.

Mirza Muhammad Shafi belonged to a respectable family of Delhi. He was born in 1877. He passed his Primary Standard examination from Jammu where he was putting up with his maternal uncle. He later matriculated from a Delhi School and joined the Postal Department and served it for 30 years and then retired on pension. He was selected to head a special Post Office set up in Delhi on the occasion of the Delhi Darbar in 1911. He was awarded a silver medl for performing his duties efficiently.

His attention was drawn to the Ahmadiyya Movement in Islam through a devoted Ahmadi of Ballabgarh. The study of a few books authored by the claimant convinced

him of the truth of Ahmadiyyat and he made up his mind to join the Movement in 1901. He personally visited Qadian in 1903 and amply benefited from the blessed company of the Promised Messiah (peace be on him). He was *an avaricious* reader of Ahmadiyya literature and contributed to all the journals published by the community. He was later transferred to Simla but he was not very happy there. He wrote to the Promised Messiah asking him to pray for his transfer elsewhere. The Promised Messiah directed Maulvi Abdul Karim, his private secretary, to write back that he had prayed for him and that God, no doubt, accepts the prayers of His elect but at the same time He is all-wise. "If He so wills, He will do it." The day he received the letter from Qadian, he also received orders of transfer from Simla as well as his promotion notification.

Mirza Muhammad Shafi migrated to Qadian in 1923. He served the community in the capacity of auditor and accountant, Sadr Anjuman Ahmadiyya, Qadian for a number of years. He was a great votary of the family of the Promised Messiah. He died on January 17, 1945 at Delhi. His body was brought to Qadian and buried in the Bahishti Maqbara. One of his sons, Mirza Munawar Ahmad, died a Muslim Missionary in America. The eldest one, Mirza Ahmad Shafi was shot dead by a Sikh soldier at Qadian in 1947.

(80) 3. Maulvi Abdur Rahim Nayyar.

Maulana Abdur Rahim Nayyar who was born in December 1883 was one of the most successful missionaries of the Ahmadiyya Movement. He hailed from U.P. (India).

He Matriculated from a U.P. school. He could speak English fluently He was well-up in Hindi as well as Urdu. The Maharaja of Kapurthala had some estates in U.P. where A R. Nayyar was an employee of the State He was later transferred to Kapurthala where he worked as English teacher in the State High School, Kapurthala. There he came in touch with the Ahmadiyya Movement. He studied Ahmadiyya literature and joined the fold of Ahmadiyyat in 1901. He resigned his post in Kapurthala and came over to Qadian in 1906. He was appointed English teacher in Talimul-Islam High School at Qadian. Being a sportsman he was put incharge of T.I. High School games which duty he performed till 1912 when his services were transferred to the Madrasa-i-Ahmadiyya, the missionary school in Qadian.

He evinced keen interest in missionary work and urged his pupils to put their whole heart into the noble profession for which they were being prepared. He also acted as private secretary to Hazrat Khalifa-tul-Masih II until 1919 when he was sent to England to assist Chaudhari Fateh Muhammad M.A. missionary in charge, London Mission. He served the Mission for nearly a year and a half when in 1921 he was sent to west Africa in response to the call of some seeker-after truth. Mr. Nayyar availed himself of the opportunity and sailed to Nigeria, visiting Sierraleone and Gold Coast on the way. He was warmly received by the Nigerians. Mr. Nayyar addressed tribes and clans and preached Islam for their physical, moral and spiritual benefit and uplift. The Christian Missionaries' grip on the natives was so hard that it was physically impossible to extricate them from their yoke. But the Ahmadiyya

Missionary who had imbibed the true spirit of Islam from the Promised Messiah himself and had the blessings of the Hazrat Khalifatul Masih II in his favour soon won over the natives to Islam. A short while after his arrival Mr. Nayyar sent a telegram to his spiritual Master begging him to accept the oath of allegiance of 4000 Hausa tribesmen of Nigeria. This congratulatory telegram was followed by another which conveyed the oath of allegiance of 20,000 souls. The humble writer of these lines was in 1921 private Secretary to Hazrat Khalifatul Masih II. The Hazrat was much pleased to read the telegram and was highly thankful to God for His favours and bounties. A public holiday was observed in local schools and offices. Then followed a detailed report of the allegiance of 24000 people with a sketch-map of the coast of West Africa drawn in Mr. Nayyar's own hand which the Hazrat was pleased to hand over to me for safe-keeping. Mr. Nayyar laid the fonndations of the Ahmadiyya Movement in West Africa on sound footings. He was very popular with the natives who were proud to call him their Imam (leader). But the climate of West Africa the White-man's grave adversely affected Mr. Nayyar's health. He was directed to proceed to England in 1924 and later to India the same year. After a brief rest he was detailed to work as missionary of Islam in Bhupal and Hyderabad.

He died at Gujranwala on September 17, 1948 and his body was brought to Rabwah for burial in the Bahishti Maqbara. May his soul ever rest in peace.

81. (4) Maulvi Muhammad Abdullah of Botala, Gujranwala Ditrict.

Maulvi Muhammad Abdullah, son of Muhammad Din, was born on May 20, 1881. He belonged to a Rajput family of Raihans of the district. He passed his Middle School Examination and picked up a good practical knowledge of Arabic and Persian which stood him in good stead in life. He learnt the art of caligraphy which proved to be an additional source of income. He was employed as *patwari* (accountant) in the canal department, Sawat, Frontier Province. He impressed his superior officers with his honesty and diligence. He was a clean, honest worker without a blemish. He was introduced to the Ahmadiyya Movement through the good offices of Qazi Zia-ud-Din of Kot Qazi. His impartial search for truth led him to join the Movement in 1901. He saw in a vision, the two mosques of Qadian-Aqsa and Mubarak as well as the holy Founder of the Movement. And when he paid his first visit to Qadian he found to his wonder and amazement that the Aqsa Mosque was exactly the same as he had seen in his vision. In another dream he saw the holy city of Medina. As soon as he entered the holy town he felt that a cool breeze was blowing in the town. It was so pleasing and refreshing that when he looked up he saw a dazzling light which brightened the whole atmosphere of Medina while beyond there was darkness all around. When he woke up he at once decided to cast his lot with the holy Founder of the Movement. He sent a letter to the address of the Hazrat at Qadian. His oath of fealty was accepted. Some five years later he personally visited Qadian and saw the fulfilment of his dreams when he actually saw Aqsa and Mubarak Mosques.

He retired from service in 1935 with a handsome pension to support himself and family. He migrated to Qadian the same year and had a house built for himself in the Dar-ul-Barkat area.

His pleasure lay in the service af the community which he continued to do till the last breath of his life. He had a sincere heart and pious intentions. His eldest son Maulvi Abdur Rahman Anwar and his younger son Hafiz Qudrat-ullah have been serving the Community sincerely and faithfully. Maulvi Muhammad Abdullah seldom missed his mid-night prayers. He died on May 3, 1952 and was buried in the companions' plot in the Bahishti Maqbara, Rabwah. May his soul ever rest in peace.

(82) (5). Maulvi Mohammad Din B.A., (Alig).

Maulvi Muhammad Din was born on December 4, 1881 at Lahore. When he reached the School-going age he saw that his uncle was evincing keen in his education. He joined the Rang Mahal High School, Lahore, which was run and managed by the American Mission authorities. The Rang Mahal institution proved to be a cradle where promising youth developed the inherent qualities of their literary attainments. Under the patronage of his American teachers, young Muhammad Din developed a taste for English literature even in his school days.

The keen study of the Bible during his school career stood him in good stead when he himself became a Muslim Missionary of Islam for Western countries.

After passing his Entrance (Matriculation) examination, he joined the Islamia College, Lahore, with English, Mathematics, Science and History as his arts subjects. But before he could sit for his F.A. Examination he developed a serious disease which did not allow him to continue his studies at the college. It was fortunate that he recovered from the disease but lost chance to appear in his Intermediate Examination. He secured a job in the Railway Department through the courtesy of a good Hindu neighbour. Those were the days when the name and fame of Hazrat Mirza Ghulam Ahmad of Qadian was uppermost in the councils of the Muslim Ulema, the Christian Missionaries and the Arya-Samajists of the Punjab; and the tragic death of Pandit Lekh Ram in 1897 which occurred in the wake of a grand prophecy of the Promised Messiah and Mahdi of Qadian, drew the attention of Maulvi Muhammad Din to the study of Ahmadiyyat. Such a grand sign in this age of materialism, could not fail to lead a straight-forward and clear-thinking young man of the calibre of Maulvi Muhammad Din to the acceptance of the Truth. He at once decided to join the Ahmadiyya Movement in the teeth of bitter opposition and persecution to which the small community was subjected in those days. He tendered, in writing, his oath of fealty in 1900 and pledged himself at the blessed hand of his spiritual Master in 1901.

He resigned his lucrative post in Lahore, and, intoxicated with the love of the Promised Messiah, hastened to proceed to Qadian, not having the haziest notion how he would support himself there. But fortune was smiling

on him. No sooner had he arrived in Qadian than he was offered a post of clerk at Rs. 10.00 p.m. in the residential school which he readily and gladly accepted. He acted as superintendent, clerk and tutor, and worked in collaboration with Sheikh Abdur Rahim of blessed memory. He now thought of completing his education for which he prepared privately. He was helped in the study of Mathematics by Maulvi Muhammad Ali M.A., formerly a professor of Mathematics in the Islamia College, Lahore, and in English by Maulvi Sher Ali B.A. After passing his F.A. he went to aligarh in 1906 and graduated from there in 1908. While at Aligarh, he read most of Shakespeare's plays as a hobby. He acquired mastery over the English language to an extent, the like of which may not be expected of M.A's. who spend the best years of their lives in the study of this foreign language. His mastery of the English language and literature, its idiom and usage, its etymology and grammar, characterize all his original articles as well as his translations from Urdu into English. While at Aligarh, he was offered the post of Headmaster at Hyderabad at Rs. 200.00 p.m. but he declined the offer and came back to Qadian in 1908. The same year he joined the Central Training College, Lahore and got his diploma in Education. He then joined the Talimul Islam High School, Qadian, as assistant Headmaster. He took over charge as Head Master of the said High School in 1914. Under his wise guidance the school now began to show excellent results in the Matriculation Examination. This state of affairs continued till 1918 when he handed over charge to Qazi Muhammad Abdullah B.A., B.T. He worked as Editor of the Reviw of

Religions till January 1923 when he left for America as a Muslim Missionary. On return from America he again worked as Head Master, Talimul Islam High School, Qadian till 1940. He worked as a Manager, Nusrat Girls High School, Qadian from 1940 to 1947. After the partition of India, the Maulvi Sahib worked as Nazir (Secretary) Education Department, Sadr Anjuman Ahmadiyya, Rabwah. In 1965 he was asked by Hazrat Khalifa-tul-Masih III to take over charge of President, Sadr Anjuman-i-Ahmadiyya at the age of 85. He is now 97 but even at this advanced age he is performing his duties as conscientiously as ever before. May he live long and enjoy the best of health. The revered Maulvi Sahib began from scratch and prospered as he advanced in years. He had a fine house with a mango garden at Qadian and now at Rabwah he has a nice house of his own. He devoted his life to the propagation of Islam at the call of his spiritual Master in 1907. He served the cause of Islam in America in the early twenties under the guidance of Hazrat Khalifatul-Masih II. He is now at the helm of the affairs of Sadr Anjuman-i-Ahmadiyya, Rabwah. May the community be long blessed with his presence and wise guidance. Amen !

6. Sayyad Muhammad Sarwar Shah

83. Descent : Sayyad Muhammad Sarwar Shah, son of Sayyad Muhammad Hassan Shah descended from Hazrat Sayyad Abdul Qadir Jilani, the well-known Saint and Mujaddid of the second century of the Hijra. One of his ancestors, Sayyad Mahmud of Baghdad migrated to India

and settled in Thatta, Sind. Some members of the family moved up to Lahore, Kashmir and Peshawar. Shah Muhammad Ghaus, a well-known saint of Lahore was one of his ancestors. His father, Sayyad Muhammad Hasan Shah studied Gulistan with a teacher who was engaged by his grandfather for the purpose. Sayyad Hasan Shah learnt Hadith from Allama Noor-ud-Din of Bhera and the Holy Quran with his learned son, Sayyad Muhammad Sarwar Shah· Maulvi Sahib's date of birth is not exactly known but he was probably born about the year 1860. In his fifth year Muhammad Sarwar had his first lessons in what was known as Qaida Baghdadi (قاعدہ بغدادی) which was in vogue in India. The study of the Quranic Primer (قاعدہ بغدادی) enabled a student to study the text of the Holy Quran. Sarwar Shah was a brilliant student, he finished the text of the Holy Quran within a period of ten months only. He studied Persian with his local teacher. At the age of 13 he set out in search of higher knowledge. In this connection he visited Datta, Peshawar, Lahore and Deoband in U.P. India. He acquired highest proficiency in Arabic, logic and philosophy. He served as Head Teacher of the Madrasa Mazahir-ul-Ulum, Saharanpur for some three years. He resigned this honourable and lucrative post at the beck and call of his father who wanted him to stay at home. It was here that his father, fairly advanced in years, learnt the Holy Quran with his learned son.

His First Marriage.

Sayyad Muhammad Sarwar Shah married the daughter of Sayyad Muhammad Ashraf Shah of Datta, a near

relative of his. But soon after the marriage, his wife developed signs of tuberculosis and died after a prolonged illness leaving a puny girl of ten months behind her. The girl on coming of age, was married to Sahibzada Abdul Hai, eldest son of Allama Noor-ud-Din (Khalifatul Masih I) but the boy died at the early age of 17. The widowed girl was remarried to Sayyad Mahmudullah Shah, fourth son of Dr. Sayyad Abdus Sattar Shah. The poor girl herself died after giving birth to two sons, Sayyad Masood Mubarak and Sayyad Daood Muzaffar.

Maulvi Sayyad Sarwar Shah's approach to Ahmadiyyat.

Maulvi Sahib was introduced to the Ahmadiyya Movement long before he formally joined it in 1901. He took a good deal of time to investigate the truth of the Movement. His way of investigation was peculiar in the sense that, to non-Ahmadi Ulema he would talk about the Movement as a supporter of it and to the Ahmadi Ulema as a non-Ahmadi opponent. Meanwhile Maulvi Sahib saw a number of dreams which all tended to the truth of the claimant. At long last he wrote a letter of allegiance to the Promised Messiah and publicly declared that he was a firm believer in the truth of the Ahmadiyya Movement. While at Abbottabad, he saw in a dream the Ahmadiyya Chowk (square), the Mubarak Mosque and the door leading to the inner apartments of the house of the Promised Messiah (peace be on him) and also an old man sitting bare-headed in the compound of Mirza Gul Muhammad's house. When he actually paid his first visit to Qadian, he actually saw all that he had seen in his dream at Abbotabad, and particularly he saw Mirza Imam-ud-Din sitting bare-headed

on a bedstead. Maulvi Sahib visited Qadian for the second time when he was working as Professor of Arabic in the Mission College, Peshawar. This time he visited Qadian accompanied by a party of nine men from the Frontier. Maulvi Sahib intended to stay at Qadian for at least a month but Sayyad Mudassir Shah a leading man of the party insisted on going back after a stay of only three days at Qadian. The party were granted leave to depart after having taken their dinner but they all left without waiting for the dinner except Maulvi Sarwar Shah who stayed behind for a number of days. Meanwhile the Promised Messiah sent for the Maulvi Sahib inside the house and asked him to stay for a longer period in his company as he could see signs of goodness in him. Maulvi Sahib replied that he was quite prepared to stay for life in his blessed company. The promised Messiah said that as he (the Maulvi Sahib) was in the service of the Peshawar Mission, it was advisable to go back to Peshawar and then come back to Qadian when it suited him. Maulvi Sahib resigned his lucrative post at Peshawar and finally settled at Qadian in 1901.

Owing to the death of his first wife, Maulvi Sahib desired to marry a second wife. At the suggestion of Hazrat Maulvi Noor-ud-Din as well as the approval of the Promised Messiah, Maulvi Sahib agreed to marry the daughter of Mian Jivan Butt of Amritsar. The Nikah was solemnized on a Thursday evening by Hazrat Maulvi Noor-ud-Din in the presence of the Promised Messiah himself. The Maulvi Sahib fixed Rs. 200/- as Mehr (marriage-money) of his own accord which was acceptable

to the parties. Fifteen days latter Sayyad Sarwar Shah went all alone, to Amritsar to fetch his wife. He was accompanied by some 13 friends at Amritsar Railway Station who formed the marriage procession to the house of the bride. Mian Jiwan provided everything to his daughter that was necessary to maintain a new house-utensils, clothes, ornaments and what not. It was a happy marriage from beginning to end. She gave birth to two sons and three daughters.

Maulvi Muhammad Sarwar Shah was a man of deep and sound learning. The study of Ahmadiyya literature gave him a new impetus to rise to spiritual heights. Soon after joining the Ahmadiyya Movement he was asked to take stock of the religious situation at Mud, a village in Amritsar District and if necessary, to enter into a religious controversy with Maulvi Sanaullah of Amritsar. The Maulvi Sahib was assisted by Maulvi Abdullah of Kashmir. In this controversy Maulvi Sahib proved his mettle as a great controversialist. He had also religious discussions with Christian Missionaries. Thakar Das, Jwala Singh and others. In July, 1906 he began to write a commentary of the Holy Quran which was published in the pages of the *Talim-ul-Islam*, the *Review of Religions* and the *Tafsir-ul-Quran*. He wrote 2100 pages up to September 1912 covering the first seven parts of the Holy Quran (up to chapter Anam). He was one of the top luminaries that shed their lights at Qadian in the time of the Promised Messiah (peace be on him). He was Head Master, Madrasa-i-Ahmadiyya, Qadian for a number of years, Principal of the Jamia Ahmadiyya and *Mufti* of the Ahmadiyya Community till he breathed his last in

1947. He often led the five daily prayers when Hazrat Khalifatul Masih II was away from Qadian. He was Secretary, Maqbara-i-Bahishti for a number of years. It goes to his credit that he invariably accompanied every funeral procession to the burial ground and prayed there for the departing soul. He had a soft corner for all his pupils whose number was great. He made his will in January, 1908 (No. 303) and died on June 3, 1947. He was buried in Bahishti Maqbara Plot No. 1 reserved for the companions of the Promised Messiah (peace be on him). May his soul ever rest in peace in the heavens.

CHAPTER XII

THE YEAR 1902

THE BUBONIC PLAGUE—A MIGHTY SIGN.

The Promised Messiah (peace be on him) had a vision on February 6, 1898. He saw the angels of God planting in different parts of the Punjab awefully ugly trees of dark hue and stunted growth. "What sort of trees are these?" said he to some of the planters. "These are the plague trees which is shortly to break out in this country", replied the angels. The Promised Messiah says that he could not clearly follow whether the angels meant the epidemic was to break out in the winter of that very year or the next. Anyhow it was a very dreadful scene that he saw.

The plague was unheard of for centuries in India. Even at the time of this revelation there were absolutely no signs of this fatal disease in the land. But soon after, the plague made its first appearance in Bombay and other presidency towns, the rate of mortality being low in the beginning but it soon assumed alarming proportions. It spread like wildfire throughout India and people were dying like dogs and cats. The havoc caused by the epidemic was unparalleled in the recent annals of mankind. Whole towns and villages were devastated and depopulated. But there was a small town

in the Punjab the immunity of which was vouchsafed by God Almighty. God said انی احافظ کل من فی الدار and again انه اوی القریة

> I shall protect all those who reside within the four walls of thy house. It is He Who has vouchsafed the immunity of the town (of Qadian).

Ever week people were dying by the thousand in the vicinity of Qadian. Every the non-Ahmadi quarters of this town were not safe. But there was not a single case of plague among the Ahmadiyya population of the town. Maulvi Muhammad Ali M.A., the first Editor of the Review of Religions, developed high fever in those days. It was feared that it might prove to be case of plague. The patient even made his will. When the matter was reported to the Promised Messiah, he just walked into his room and assured him that it was not a case of plague and emphatically declared that if the fever proved symptomatic of plague, then his claim to be the Promised Messiah would be falsified. He next added that it was impossible. Then the Promised Messiah felt the pulse of the patient and lo, there was absolutely no temperature at all. The Maulvi Sahib had fully recovered. He was a living proof of the truth of his Master's claim to Messiahship.

PLAGUE, A NOVEL CRITERION FOR JUDGING THE TRUTH OF A RELIGION

The Promised Messiah (peace be on him) was not slow to take advantage of the outbreak of plague in India and the heavenly promised of the factual immunity

of Qadian in particular and of the Ahmadiyya Community in general as a good opportunity for adherents of other religions also to make a similar prophecy about the centres of their respective religions and their immunity from the epidemic. This the Promised Messiah declared would serve as a criterion for testing the truth of the claims of all the religions of the world. The Jews, the Christians, the Hindus and the Buddhists all claim that the teachings of their religion were the best code of law for humanity. "If the Aryas believe," he said, "in the truth of the Vedas, they should prophecy that the plague shall find no access to Benares, the birth-place of the Vedas and the most ancient seminary for the instruction of students in Vedic lore. The conservative Hindu party, the Sanatanists, should also name some city where cows are found in large numbers and particularly revered, Amritsar for instance, as enjoying a similar protection out of regard for the cow. If this 'revered' animal is willing to show some such miracle, the government, we think, would gladly prohibit its slaughter. The Christians should also come forward and name for instance Calcutta which enjoys the favour of being the residence of the great Lord Bishop and for that matter representative of Jesus Christ in this country, and inform the world that out of respect for his great representative, Jesus shall save that city from the havoc of plague. The Anjuman Hamayat-i-Islam of Lahore should also with the aid of some inspired residents of Lahore, publish a similar prophecy relating to the grant of a similar protection to Lahore. If all these religious leaders take these steps there is no doubt that they shall relieve the country and

its government of great afflictions. But if they do not come forward now and bring their religions to the test of this great touchstone, it shall be clearly understood that the true and living God is only He who has raised His Messenger at Qadian which shall shine forth like the high-noon sun from among all the villages and towns of the land." The great challenge remained unanswered till the epidemic after running its natural course of ruin and destruction, died out in India, but it drew thousands of people to the fold of Ahmadiyya Movement.

A LITERARY MIRACLE

The Promised Messiah (peace be on him) wrote, in eloquent Arabic, a commentary on the Fatiha, the opening chapter of the Holy Quran within 70 days and despatched a number of copies to the leading Ulema of India, Egypt and Syria as well as to the prominent editors of Newspapers of those countries. It also carried a challenge to the learned scholars of Arabic to write a similar commentary on the 'Fatiha' in eloquent Arabic so that it might be known that the divines of the Muslim world were by far the better exponents of the Holy Quran than the man who claimed to be the Promised Messiah and Mahdi raised in a small town in India. What to speak of the Indian Ulema, even the divines of Egypt and Syria dared not accept the challenge. They saw their safety in keeping silent. The editors of 'Al-Manazar' and 'Al-Hilal' of Cairo wrote editorials in praise of the miraculous compilation but the editor of Al-Minar adversely criticized the book and passed derogatory remarks in the columns of his paper. The

Indian Ulema reproduced the criticism of 'Al-Minar' in the "Fourteenth Century" of Rawalpindi. The Promised Messiah wrote another booklet in Arabic captioned الهدى والتبصرة لمن يرى on June 12, 1902, a copy of which he sent as a free gift to the editor of Al-Minar, Cairo. The booklet categorically enunciates the internal and external hurdles which confront and impede the progress of Islam in the present age. Addressing the Editor of Al-Minar the Promised Messiah wrote to him that if he could write a good retort to his book, he (the Promised Messiah) would set all his own books on fire and 'kiss' his feet, and toe his line. But, at the same time, he prophesied that in spite of his boast of the knowledge of Arabic he would not take the field against him (the Promised Messiah). So it happened Rashid Riza wrote not a word although he lived 33 years after the publication of the booklet. Jalal-ud-Din Shams, Imam of the London Mosque, reminded Rashid Riaz in 1929 to write a retort to the book but he did not, because he was prevented to do so by an Unseen Power. So the prophecy of the Promised Messiah came to be true. The challenge stands even to this day but no one would ever venture to take up the gauntlet.

MARRIAGES IN THE EXZALTED FAMILY OF THE MAHDI

The Promised Messiah (peace be on him) had been gifted with four sons and two daughters. In 1902 the eldest son Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad was 14 years old while the younger one Sahibzada Mirza

Bashir Ahmad was only ten years of age. Mirza Sharif Ahmad and Mirza Mubarak Ahmad were Juniors – only 8 and 4 years old respectively. Taking into account the evil influences which resulted from the spread of Western civilization and culture in India, the Promised Messiah believed in the moral value of early marriages. He, therefore, arranged for the marriages of his two elder sons, at the age of 15 and 14 years respectively. Mirza Sharif Ahmad's marriage took place on May 9, 1909 after the demise of the Promised Messiah. Mirza Mubarak Ahmad, the youngest one, was betrothed to the daughter of Sayyad Dr. Abdus Sattar Shah but the boy died on September 16, 1907. All the three surviving brothers had a number of sons and daughters whose number exceeds 60 and the total number of the progeny of the Promised Messiah to-day fairly stands over 200. The number clearly belies Pandit Lekh Ram's prophecy who predicted in 1898 A. D. that the Mirza Sahib of Qadian would come to a downfall within three years. As a matter of fact, Pandit Lekh Ram's only son died in his own life-time and he himself met with a tragic death in 1897 when he was murdered in broad day-light in his own house in Lahore. On the other hand the Promised Messiah declared that he was the 'Abraham' of the day and that his progeny would be numerous. So has it come about.

THE NEW ENTRANTS IN THE YEAR 1902

(84) 1. Mir Qasim Ali, Editor "Al-Farooq" Qadian.

Mir Qasim Ali joined the fold of Ahmadiyya Movement comparatively late *i.e.* in July, 1902. But on the

strength of his sincerity of faith, his intimate knowledge of contemporary religions—Christianity and Hinduism, he was gladly admitted to the galaxy of talents at Qadian. The Mir Sahib was an excellent debator, well-known for his eloquence and argumentation. While at Delhi he successfully edited the Al-Haq and the monthly "Ahmadi". When he finally settled at Qadian in 1920 he started the weekly Al-Farooq which served the cause of Ahmadiyyat and proved a bulwark against the bitter and venomous criticism of some Muslim weeklies and monthlies published from Lahore and Amritsar. His mighty pen produced a number of publications which proved to be a valuable contribution to the Ahmadiyya literature. But perhaps the masterpiece of his literary attainments was the compilation and publication, in chronological order, all the *Ishtiharat* (announcements or circulars) of the Promised Messiah (peace be on him) from beginning to end in ten volumes. As a result of his long stay in Delhi, Mir Sahib acquired a taste for Urdu literature and poetry which he profitably used in his lectures and writings. He was a fine gentleman, with polite speech and sweet tongue. He had no male issue but took keen interest in bringing up his near relatives and other orphans of the community. He had a fine house in Qadian. One day he was coming out of the Noor mosque at Qadian after performing his Maghrib (sunset) prayers when he slipped from the steps of the mosque and fell on his side. Two of his ribs were fractured. In the beginning Mir Sahib did not take it seriously but the pain increased as the time went by. His illness took a serious turn and he expired on April 21, 1942. Hazrat Khalifatul Masih II led his funeral prayer and he was buried in the Bahishti Maqbara at Qadian by

the side of other companions of the Promised Messiah (peace be on him).

(85) 2. Chaudhri Barkat Ali Khan.

(b) Chaudhri Barkat Ali, son of Ch. Miran Bakhsh, was born in 1887 at Garh Shankar, Hoshiarpur District. He belonged to a Rajput family with some landed property in the town. He passed his Primary standard of Examination in 1898. He appeared in the Vernacular Middle School Examination in 1900 but failed. His family circumstances did not allow him to continue his studies. This child's prayer which rose from the core of his heart was the search for a spiritual guide who would lead him to the right path and keep him off from evil ways.

He Joins the Ahmadiyya Movement.

He was incidentally drawn to the presence of an Ahmadi doctor, Muhammad Ismail Khan of Goriani who was in-charge of the dispensary at Garh Shankar. The doctor was a perfect pattern of Ahmadiyyat who had dedicated everything he possessed to the movement which he dearly cherished. He was a regular contributor to the weekly Al-Hakam, Qadian which published the diary of the Promised Messiah. Young Barkat Ali became interested in the Ahmadiyya Movement and its Holy Founder, (peace be on him). The exemplary pattern of Islamic life of Ahmadies of Garh Shankar was another incentive which compelled him to join the Ahmadiyya Movement. One day he asked Dr. Ismail Khan to write on his behalf, a letter of allegiance to the Promised Messiah at Qadian. Wereupon the Doctor said,

"My dear boy, you must know that in case you embrace Ahmadiyyat, your near relatives, stern Rajputs as they are, will persecute you and threaten you with dire punishment. They will leave no stone unturned to bring you back to their own ideology." "I don't mind their threats", said the boy, "even if they kill me, I shall be glad to die a martyr's death." Whereupon the Dr. Sahib wrote a letter of allegiance. After a few days he received a letter from Maulvi Abdul Kareem informing him that his 'baiat' had been accepted. It was the happiest day of his life.

Visit to Qadian.

Young Barkat Ali Khan who had not even seen a railway train by this time, set out in 1902 to visit Qadian. He alighted at Batala and passed the night in a neighbouring mosque. In the morning he set out for Qadian and put up in the guest-houses. After the Maghrib (sunset) prayer he was introduced to the Promised Messiah in the Mubarak Masjid. The following day he was initiated into the Movement. He stayed there for a week and then went back to his native town, Garh Shankar. Now the uppermost thought in his mind was to remain in the company of his spiritual Master at Qadian. So he made up his mind to migrate to the headquarters. Again he visited Qadian in 1904 and secured a job in the office of the Al-Hakam carrying Rs. 5/- p.m. The following month he was paid Rs. 7/- and after a couple of months Rs. 10/- per month. He worked in this office for four years (1904 to 1908). Before the end of the year the Editor, Al-Hakam, dispensed with his services for lack of funds. Barkat Ali had to seek a new job. Mirza Muhammad Ashraf, then head clerk Sadr

Anjuman-i-Ahmadiyya offered him the post of junior clerk on Rs. 12/- which he gratefully accepted. After six months he was confirmed at Rs. 15. After two months he was transferred to the construction department at Rs. 17. One day Qazi Abdur Rahim, overseer, asked him to prepare a new register of accounts which he had to produce in the court of the magistrate at Batala the following day. Barkat Ali Khan prepared the register overnight which was duly produced in the court. The performance was highly appreciated by the construction authorities at Qadian and recommended him to be promoted to the second grade clerk. Barkat Ali was now drawing Rs. 20/- a month. In 1930 the Sadr Anjuman-i-Ahmadiyya was financially at its lowest ebb. The Khalifatul Masih II made a special appeal for funds to retrieve the situation. The financial staff made strenuous efforts to make the appear a success. In the following year Chaudhri Barkat Ali was entrusted with the additional charge of financial secretary, Kashmir Relief Fund. In 1932 he was promoted to the post of Auditor, Sadr Anjuman Ahmadiyya, Qadian. In 1933 he was associated with the Darul Anwar, Committee, Qadian. In 1934 the Khalifatul Masih II launched the Tahrik-i-Jadid Scheme of which the finances were to be looked after by Chaudhri Barkat Ali. The four-fold work which he was to supervise told upon his health. But he would not mind the strain; he would not retire to rest for the night unless he had submitted a detailed report of his daily work to Hazrat Khalifatul Masih II. He was transferred to the Tahrik-i-Jadid after his retirement of 32 years' service of the Sadr Anjuman-i-Ahmadiyya, Qadian. He retired from the Tahrik-i-Jadid in 1958 on a pension of Rs. 100 together

with a pension of Rs. 39/- from the Sadr Anjuman. Chaudhri Barkat Ali gratefully accepted Rs. 5/- as remuneration for his labours for the al-Hakam in 1904. He had the satisfaction to feel that God had made provision for his stay in Qadian. The sense of gratitude on his part was the cause of his successful and contented life which he led. He married and had children for whom he provided good education. Munshi Barkat Ali Khan was a man of very simple habits. He was simple in his food and his dress. Perhaps he never wore Western style shoes. I saw him working in the Al-Hakam in 1908. I saw him as a clerk, as auditor and as financial secretary, Tahrik-i-Jadid. We both were neighbours in the Mohallah Darul Fazl of which I was the President and the Chaudhri, the Vice-President. He collected funds for the mosque Darul Fazl which was completed in 1932. He also was responsible for the building of the mosque, Darur Rahmat in Rabwah and he supervised the construction of houses of Hazrat Khalifatul Masih II's family in the new head-quarters of the Ahmadiyya Community. He was a staunch Ahmadi, he volunteered his services for three months to reconvert Malkana Rajputs in the U.P. (India) to Islam in 1924. Himself being a *chhatt** Rajput he broke up the

*Muslim Rajput families of Jullundhar and Hoshiarpur Districts of the Punjab are subdivided into *Chhatt* and *makan* Rajputs. Dwellers of cities and towns call themselves Chhatt (roof) while the dwellers of villages are branded as *makan* (house) Rajputs and considering themselves superiors they do not marry their daughters to *makan* Rajputs. Even the Ahmadi Rajputs are very scrupulous about the observance of this peculiar tradition but by and by the are coming to reason and examples are not wanting of Ahmadi Rajput girls having been married to non-Rajput young men.

old, old tradition by marrying all his three daughters to *mak'an* (house) Rajputs, and set a good example for others to follow.

Munshi Barkat Ali Khan did not live long to enjoy his well-deserved pension. After a protracted illness of three months he died on April 7, 1960 and was buried the following day in Bahishti Maqbara, Rabwah besides the companions of the Promised Messiah (peace be on him). May his soul ever rest in perpetual peace.

(86) 3. Qazi Mohammad Yusuf of Peshawar.

Qazi Muhammad Yusuf, son of Qazi Muhammad Saddique, was born at Hoti, Mardan District on September 1, 1883. He claimed to have descended from Omar the Great, Second Caliph to the Holy Prophet Muhammad (peace and blessings of God be on him). His forefathers migrated from Medina to India in search of employment and finally settled at Hoti in the Frontier Province in the time of Muhammad Shah, the Mughal Emperor of India. Ahmad Shah Abdali, king of Kabul, conferred upon Muhammad Qabil, Qazi Muhammad Yusuf's great grand-father, the office of Chief Justice.

Qazi Muhammad Yusuf's mother was a pious well-educated lady. She taught her son 'Muhammad Yousuf' the Holy Quran and was interested in his education. Muhammad Yusuf joined the Mission High School, Peshawar and passed his Primary stage with credit from that school. He learnt the Bible with his missionary teachers and won a number of prizes. He then joined the Islamia High School, Peshawar till he passed his

Matriculation Examination in 1906. He had his lessons in Persian with his father who taught him *Punj Ganj*, *Gulistan*, *Bostan*, *Zulaikha* of Jami and the *Sikandar Nama* of Nizami.

Initiation into the Ahmadiyya Movement.

While still a student at the Islamia High School, Peshawar, Muhammad Yusuf was introduced to the Ahmadiyya Movement by his English teacher Maulvi Khadim Hussain of Bhera. He wrote a letter of allegiance to the Promised Messiah at Qadian. His letter was acknowledged and prayers offered, (Al-Hakam February 28, 1902). He personally attended the annual anniversary of December 1902 and pledged his allegiance by giving his hand into that of the Promised Messiah (peace be on him). Ever since he visited Qadian year in and year out, and enjoyed the blessings of the Promised Messiah's company to his heart's content. Qazi Muhammad Yusuf had a passionate zeal for the propagation of Islam. He held open air debates with the Christians, the Arya Samajists and the non-Ahmadi Ulema. He won over a large number of men to the fold of Ahmadiyyat. Maulvi Muhammad Yaqub Khan, Editor of the Light, might be cited as an instance in this case. On the strength of his sincerity and zeal for the Ahmadiyya movement, the Qazi was elected as the Ameer of the Ahmadiyya communities in the Frontier Province. He was a bulwark of the Movement and Islam in the Frontier Province. He wrote a number of treatises in Pashto in defence of Islam and the Ahmadiyya Movement and presented a set of his Pashto books to Khalifatul

Masih I, at Qadian in 1912 for which he was thanked and received the gift of the Caliph's prayers.

In March, 1914, some of the influential Ahmadies of Lahore revolted against Khalifatul Masih II, Mirza Bashir-ud-din Mahmud Ahmad. All the Ahmadies of Peshawar joined the Lahore Seceders with the sole exception of Qazi Muhammad Yusuf. By and by he succeeded through prayers and incessant efforts to win over a majority of Ahmadis to the Caliphate at Qadian. Maulvi Ghulam Hassan Khan also re-joined his old compatriots at Qadian. Master Faqir Ullah followed suit. The Ahmadiyya community of Peshawar is now a compact body working in unison with the centres at Qadian and Rabwah.

Qazi Muhammad Yusuf was murderously assaulted on June 9, 1935 in the Qissa Khwani Bazar of Peshawar by a fanatic but he had a miraculous escape. The culprit was imprisoned in another case for nine years. Through his sincere efforts Ahmadiyya mosques with private quarters were erected at Peshawar, Mardan, Abbotabad, Kohat and Dera Ismail Khan. He dauntlessly preached Ahmadiyyat to the Afghan Chiefs and rulers of States and to his own English Officers in the Frontier in whose good books he ever remained. In 1927 a party of collegiates of Lahore and the mufassils arranged a trip to the Khyber Pass under the auspices of the Geographical Society Lahore. Qazi Muhammad Yusuf represented the Frontier Government whose *Kardars* accompanied the party from Peshawar to Landi Khana-Turkham and back again.

Qazi Muhammad Yusaf was a man of letters. He was well versed in Persian, Urdu and Pashto literature. He authored more than a hundred books and pamphlets in Urdu, Pashto and Persian. He wrote in Urdu, a history of the spread of Ahmadiyyat in the Frontier Province. It is unfortunate that a personality of the calibre of Qazi Muhammad Yusuf was removed from our midst by the cruel hand of death. May his soul ever rest in peace !

CHAPTER XIV

THE YEAR 1903

1. Sahibzada Sayyad Abdul Latif, The Great Martyr

As mentioned before, (vide Review of Religions, July 1973) Sahibzada Sayyad Abdul Latif of Khost was not only a grandee of the court of Kabul but also a luminary of Afghanistan who had the privilege to perform the coronation ceremony of Amir Habibullah Khan in 1901. On the spiritual side, he was gifted with revelation from God and as such he had a large following in Afghanistan. He was thoroughly convinced that the time of the Promised Messiah and Mahdi had come. He was anxious to hear the clarion call from within or without.

The Sahibzada represented his government on the Durand Boundary Commission in 1894 when Sayyad Chanr Padshah of Peshawar incidentally spoke to him about Hazrat Mirza Ghulam Ahmad of Qadian, who claimed to be the Promised Messiah and Mahdi of the age. The news was a surprise to the Sahibzada. The study of his book, the Aina-i-Kamalat-i-Islam greatly drew him nearer to the claimant. He sent his trusted disciples Abdur Rahman, Abdus Sattar and Abdul Jalil to Qadian to make further enquiries. The trio visited Qadian, made observations from close quarters and took back a number of books to their master. Sayyad Abdul Latif became thoroughly

convinced that the author of the books was a true claimant and as such, must be obeyed. So he tendered his oath of allegiance to the Promised Messiah in all humility and sincerity.

Visit to Qadian.

Sahibzada Abdul Latif made up his mind in 1902 to go on pilgrimage to Mecca and requested Habib Ullah Khan, the new Amir to grant him leave The Ameer was pleased to grant his request and provided him with money and provisions. Those were the days of plague in India. The Sultan of Turkey had imposed quarantine restrictions on Indian pilgrims which made it impossible for them to proceed for pilgrimage to Mecca. Under the circumstances the Sayyad decided to postpone the pilgrimage and visit Qadian instead. The party alighted at Batala and proceeded to Qadian on foot—a distance of eleven miles. They were lodged in the guest house and then went to see Hazrat Maulvi Noor-ud-Din in his clinic. After the usual salutations the Maulvi Sahib asked Sayyad Abdus Sattar about the health of Sahibzada Abdul Latif.

"He is just sitting before you", replied Maulvi Abdus Sattar. Whereupon the Maulvi Sahib stood up and embraced the Sahibzada. The party then proceeded to the Mubarak Mosque for mid-day prayer and for an interview with the Promised Messiah (peace be on him). "When I met him", remarked the Promised Messiah, "by God, I found him so deeply engrossed in my love and obedience as is well-nigh impossible to look for elsewhere. His heart was as pure and enlightened as was his face." The Sahibzada and party stayed for about four months in Qadian (from October, 1902 to January, 1903). During this time the Sahibzada drank deep at the spiritual fountain of the Promised Messiah whose advent had been long awaited by Muslim divines throughout the ages.

Departure From Qadian.

Towards the close of January, 1903, the Sahibzada requested his spiritual Master to grant him leave to go back to his own country, as he had obtained only six monhts' leave from the Amir. The Promised Messiah permitted him to leave and with a number of companions went to see him off as far as the bridge of the canal. The Sayyad kissed his hands, embraced him and fell at his feet and ardently requested him to pray for him. "I'll pray for you but please get up and do not hold my feet". said the holy Master. He did so at his bidding. The Sahibzada halted at Lahore for a few days where he purchased some books and then entrained for Bannu. Maulvi Muhammad Din B.A. narrated to me that he had made it a point to stay in the blessed company of Sahibzada Abdul Latif as long as he stayed in Lahore. On the eve of his departure the Sahibzada thanked the young man and said :

من دعا می کنم که خدا تعالی شمارا جوان صالح کند

(I pray to God that you may grow up to be a pious youth) The Promised Messiah received a revelation from God concerning Sahibzada Abdul Latif while he was still at Qadian. It said, قتل خیبة وزید هیبة (He was killed without having been heard, and met a terrible death).

Even the Sahibzada himself persistently received the revelation سربده ـ سربده ـ سربده (offer your head). And yet another revelation of his said, اذهب الی فرعون (Go thou to Pharaoh). Before crossing the Frontier into Afganistan the Sahibzada thought it advisable to write a letter to Brigadier Muhammad Hussain, the police Chief of Kabul and asked him to explain to the Amir the circumstances under which he could not proceed to perform the pilgrimage and permit him to enter Afghanistan. In the absence of any reply from Kabul, the Sahibzada wrote another letter to Brigadier Muhammad Hussain but both the letters were intercepted by interested persons and presented to the Amir who sent orders to the Governor of Khost to arrest the Syyad and sent him to the capital under strong police escort. On reaching Kabul the Sahibzada was imprisoned in the royal fort. Pressure was brought to bear on him by the Amir so that he might disown any connection with the claimant at Qadian but the Sahibzada stood firm as a rock. No temptation was too great to turn him from the right path which he had found out and verified from various angles.

A written controversy was arranged between the two parties to thrash out the question of Jesu's life and death. The Sahibzada advanced arguments from the Holy Quran and the Hadith which the Ulema of the court were unable to refute. They declared him to be a renegade (a Kafir). In case he didn't repent he was to be stoned to death. The Ulema took care not to submit the full report of controversy to the Amir and put before him only the verdict which they

had carefully prepared. The Amir put his signature on the dotted line and a date was fixed on which the Sahibzada Sahib was to be stoned to death.

FULFILMENT OF A GRAND PROPHECY

One of the earliest revelations of the Promised Messiah reads as follows شاتان تذبحان (two goats shall be slaughtered). The revelation was received by the Promised Messiah about the year 1881 but for 20 years nothing untoward happened which could point to its fulfilment. But in 1901 Maulvi Abdur Rahman, a disciple of Sayyad Abdul Latif was strangled to death by orders of Amir Abdur-Rahman Khan of Kabul merely for holding views contrary to those of the monarch. His tragic death partially fulfilled the prophecy contained in the revelation. A fresh revelation of the Promised Messiah which he received in 1903, قتل خيبة و زيد هيبة (he was killed without being heard and met a terrible death) predicted that the Sahibzada would meet a terrible death. The prophecy was fulfilled when the Sayyad was stoned to death on July 14, 1903 under orders of the Amir Habibullah Khan. His terrible death was witnessed by friend and foe alike. The news of his death reached Qadian through the agency of Sayyad Ahmad Noor, a disciple of the martyr Abdul Latif. The Promised Messiah and all those who were present were dismayed to hear it. The revelation شاتان تذبحان spoke of the murder of two 'goats'. The goat is a meek animal unable to defend itself. Its power of resistence is almost nil. The word also means a harmless, peaceful citizen. They created no mischief in the land and yet they were

murdered for no fault of theirs and in a most inhuman manner. Abdur Rahman was killed by strangulation and Sayyad Abdul Latif by stoning.

The Sayyad was led out to the premises of a grave-yard where a pit $2\frac{1}{2}$ feet deep was dug. He was buried in it to the loins. The Amir, his brother, Sirdar Nasrullah Khan, the Chief Qazi Abdur Razzaq, the grandees of the court and a large gathering of the public, witnessed the horrible scene. The first stone was thrown by the Chief Judge who was followed by the Amir and next his brother, Nasrullah Khan. Then a volley of stones rained upon the innocent Sayyad till his body was covered under the heap of rocks and a strong guard of police was posted at the site so that his body might not be removed from there. The body remained in the pit for forty days when it was secretly removed under cover of darkness, by Sayyad Ahmad Noor and his two companions. The body was placed in a coffin and temporarily buried in a neighbouring graveyard. After a few weeks it was removed to Sayyadgah, Khost, and was given a proper burial in the local graveyard. Muhammad Ajab Khan of Zaida, Peshawar District, an Ahmadi Tahsildar erected a beautiful dome over the grave. It began to be frequented by his old disciples. Sardar Nasruallah Khan came to know of it and ordered the governor of Khost to remove the remains of the Sahibzada for secret burial so that it might never be known where the martyr had his last resting place.

AHMADIYYA MARTYR AND THE TERRIBLE CONSEQUENCES

The cold murder of two innocent Ahmadies on the soil

of Kabul within the course of two years was a crime which could not go unpunished. The perpetrators of the crime not only suffered condign punishment but the entire dynasty of Amir Abdul Rahman Khan lay under the curse till it ceased to exist. Maulvi Abdur Rahman, a poor innocent Ahmadi, was murdered in June 1901. Hardly a period of three months had elapsed when Amir Abdur Rahman Khan was stricken with paralysis and in spite of the best efforts of physicians his life could not be saved. He expired on October 3, 1901.

2. AMIR HABIBULLAH KHAN

Sahibzada Abdul Latif of Khost was stoned to death by order of this Amir on July 14, 1903. The Promised Messiah condemned the crime and remarked: "The martyrdom destined for Abdul Latif has come to pass but the tyrant's punishment is still awaited. The land of Kabul has witnessed the greatest crime ever perpetrated on the surface of the earth". Habibullah Khan was touring the Eastern Province of Jalalabad in 1919 when he was murdered with a pistol at the dead of night, in his well-guarded tent on February 20, 1919. His two sons, Inayat Ullah Khan and Hayatullah Khan were imprisoned in the Royal Fort at Kabul. Hayat Ullah Khan was secretly murdered in prison by orders of the brigand ruler, Habib Ullah Khan, commonly known as Bacha Saqa, in 1929.

3. Sardar Nasrullah Khan, younger brother of the Amir, Habibullah Khan took a leading part in bringing about the downfall of Sayyad Abdul Latif of Khost. He was responsible for obtaining the death-sentence of the

Sayyad and for his secret burial somewhere in Afghanistan. He was taken prisoner after the murder of Amir Habibullah Khan in Jalalabad in 1919. Amanullah Khan had declared himself Amir at Kabul and sent orders to the Governor of Jalalabad to arrest Nasrullah Khan and send him in chains to Kabul. He was imprisoned in his own house subsequently strangled to death and his remains were secretly buried in an undisclosed grave.

4. Qazi Abdur Razzaq :

The Chief actor in the tragic drama of Sahibzada Abdul Latif was the Chief Judge, Qazi Abdur Razzaq, Director of Education and the Mufti at the Royal Court of Kabul. He had a proud head on his shoulders. One day he was driving on the main road on the right, instead of keeping to the left. The constable on duty brought it to his notice but he didn't change to the left. The Amir heard the report and fined him Rs. 1,000. He fell into disgrace and left the capital in disguise. Nothing was heard of him ever afterwards.

5. Qazi Abdur Rauf of Kandhar :

He was foremost in causing injury to Sayyad Abdul Latif. His only son, Abdul Wasi was murdered in broad day-light in Kabul by order of Bacha Saqa, in 1929.

Dr. Abdul Ghani and Brothers :

Dr. Abdul Ghani of Gujrat, Punjab, had amassed wealth and influence in Kabul. He was a great favourite of the Amir Habibullah Khan. He was one of the ring-

leaders who had been at the fore-front in bringing about the condemnation of Sayyad Abdul Latif. The doctor and his brothers were later found involved in a conspiracy against the Amir Habibullah Khan. They were thrown into prison for eleven years. The doctor's wife left Kabul for Gujrat while her husband was in jail but she died at Landi Kotal where she was buried, un-known and unsung. Abdul Jabbar, a son of the doctor was murdered in cold-blood in Kabul. Amir Amanullah Khan on coming to the throne in 1919 set the doctor and his brothers free. Dr. Abdul Ghani died soon after and his brothers barely escaped death at the hands of the King of Kabul who banished them from the country.

II. MIAN ABDUR RAHIM KHAN'S ILLNESS AND THE MIRACLE OF PRAYER

Mian Abdur Rahim Khan, son of Khan Muhammad Ali Khan of Malerkotla, caught typhoid fever in October, 1903. The physician, Maulvi Noor-ud-Din gave the best of his attention to the patient, but the boy showed no signs of improvement. He was uneasy and delirious. After a fortnight, the physician felt he might not be able to cure the boy. The Promised Messiah (peace be on him) was daily informed about the condition of the patient. He prayed for his recovery. In a revelation he was informed that the patient was destined to die. It was an unalterable decree. The Promised Messiah then submitted : "If it is unalterable I intercede on behalf of the boy". He then received the revelation :

من ذالذی یشفع عنده الا باذنه

(who dare intercede before Him without His permission). The Promised Messiah shuddered at the idea that he had ventured to intercede without permission. He sought Divine forgiveness earnestly. He received the revelation انک انت المجاز (thou art permitted). By and by the patient began to feel better, till he recovered thoroughly and is still in the best of health (1973). The incident clearly shows what wonders could not be performed through prayers. Moreover it became clear that intercession on the Day of Judgement will be exercised not as a privilege but as a favour from the Almighty God that will be granted to the Paramount-Prophet Muhammad, peace and blessings of Allah be on him.

A SIGNIFICANT GRAND PROPHECY ABOUT RUSSIA

It was on the night of January 22, 1903 that Ahmad of Qadian, the Promised Messiah, saw in a vision that he had become possessed of the Royal Sceptre of the Czar of Russia. It was a long, beautiful and brightly-polished black staff, the upper part of which consisted of an iron rod containing a barrel or two. Apparently it seemed to be a staff but inwardly it was also a gun that could be used as such at will.

Again the Promised Messiah (peace be on him) says: "In the time of Bu Ali Sina (Avecenna) there was a Muslim King, Khwarasm Shah by name, who was well-known for his justice and was a contemporary of Bu Ali Sina. I saw that his bow and arrow were in my hand. I also saw both Bu Ali Sina

and the King standing by me. I killed a lion with his bow and arrow".

Khwarasm was an old kingdom on the banks of the river Oxus in Central Asia. Its kings, the Khwarasm Shahs, exerted considerable influence on the political history of Central Asia. The kingdom passed through various vicissitudes of fortune and finally dwindled into a principality of Khiva. It was ceded to the empire of the Czars of Russia in the 19th century. Khwarasm or Khiva is now an integral part of the Soviet Union of Russia.

THE NEW ENTRANTS

(87) 23. Chaudhri Haji Ghulam Ahmad of Kariam, Jullundhar District.

Ch. Ghulam Ahmad, son of Ch. Gamman Khan, belonged to a Rajput family of Kariam. He was born in 1875. His father Gamman Khan was the sole proprietor of 150 acres of land in the village. He was generous to a fault. He would borrow money just to help deserving cases. The son, Haji Ghulam Ahmad, inherited many of the good qualities of his father. His house was a haven of rest and repose for the poor and the needy. Ch. Ghulam Ahmad passed his Vernacular Middle Examination, but he could not continue his studies owing to the untimely death of his father. Even as a boy Ghulam Ahmad was very particular about his daily prayers and fasting during the month of Ramazan. He had his lessons in the Holy Quran with Hafiz Karim Bakhsh to whom the pupil (Ghulam Ahmad) read out the translation thereof. Thus the teacher and the taught mutually benefited

from the study of the Quran. The perusal of two books, Izala-i-Auham and Aeena-i-Kamalat-i-Islam by Hazrat Mirza Ghulam Ahmad, the 'Promised Messiah' was instrumental in drawing his attention to the study of the Ahmadiyya Movement. He fervently prayed to God to be guided to the right path. In a dream he saw the words 'Promised Messiah' written in bold golden letters in the firmament. In another dream he saw a number of people dressed in white attire, as if they were angels. An outsider came up to the assembly and said, "It is the time of the Promised Messiah". "What proof?" said the other. The outsider replied "A renovator always appears at the head of every century. None has claimed to be renovator for the present century except Hazrat Mirza Ghulam Ahmad of Qadian. This is the proof." The questioner confirmed statement. Ch. Ghulam Ahmad was now firmly convinced of the truth of the Claimant. He made up his mind to join the Ahmadiyya Movement. He proceeded to Qadian in January 1903 and stayed there for a month. This gave him opportunity to study Ahmadiyyat from close quarters. What charmed him most, was the mode of life Ahmadi Muslims led at Qadian. Following were the characteristics of daily life at Qadian which charmed an outsider:

(a) Wonderful exposition of the beauties of Islam by the Promised Messiah in his morning walks as well as in his evening sittings after the sun-set prayers.

(b) The Quranic Studies—Translation and commentary of a portion of the Holy Quran by the learned Maulvi Noor-ud-Din, daily after the after-noon prayer in the Aqsa Mosque was a unique feature of life at Qadian.

(c) The inspiring and sweet rectation of the Holy Quran in prayers by Maulvi Abdul Karim of Sialkot. It had a charm of its own, even the passers-by stood for a while to listen to the recitation.

(d) Sayyad Ahmad Noor of Kabul's call for prayers in the stillness of night was another charm that attracted to the mosque.

(e) Boarders of the Talim-ul-Islam High School, Qadian, after performing their ablution marched in a single file, said their five daily prayers in the Aqsa Mosque at Qadian under the supervision of their tutors.

(f) Recitation of the Holy Quran by students in the hostel after the morning prayers.

All these were novelties so strange in the eyes of visitors to Qadian. Ch. Ghulam Ahmad Khan was thoroughly convinced that his steps had been guided in the right direction and he had found out the true guide and the ideal Muslim society. He pledged allegiance to the Promised Messiah in February 1903 (peace be on him). He went back to his native town, altogether a changed man.

Chaudhri Ghulam Ahmad Khan's life was practical demonstration of the teachings of the Ahmadiyya Movement. He became a zealous preacher of Islam and Ahmadiyyat and worked with a missionary spirit for the rest of his life. He was a bulwark of Islam in the districts of Jullundhar and Hoshiarpur. He preached Ahmadiyyat in collaboration with Ch. Firoze Khan of Rahon and

Ch. Abdus Salam of Kathgarh. The trio succeeded in setting up Ahmadiyya Jamaats throughout the two districts.

Chaudhri Ghulam Ahmad Khan proceeded on a pilgrimage to Mecca in 1911. He set up an Ahmadiyya School at Kariam for the education of Ahmadi children. He bore all the expenses of the school out of his own pocket. He took keen interest in the affairs of the school and succeeded in obtaining government recognition and grant-in-aid, also some financial help from the Sadr Anjuman Ahmadiyya, Qadian.

He volunteered his services for the Malkana campaign 1923 in Mathra District where he successfully worked to reclaim the Malkana Rajputs back to Islam. He acquired a piece of land for the construction of a mosque for the use of the Ahmadiyya Jamaat of Kariam. He bore out of his own pocket the major portion of the expenses.

CHARACTER

Haji Ghulam Ahmad Khan had a unique personality. He was equally loved and respected by friend and foe, officials and non-officials. His sympathy for the poor and the needy, widows and orphans was proverbial. His hospitality was liberal and extensive. He took particular interest in the marriages of the community members which were always successful. He had a cheerful countenance and his talk was pleasant. Towards the close of his life he developed T. B. which proved fatal. He expired on July 3, 1943 at Kariam. His body was brought to Qadian where he was buried in the Bahishti Maqbara along with the old companions of the Promised Messiah. May his soul ever rest in peace.

(88) 3. Sayyad Zainul Abidin Waliullah Shah.

Sayyad Waliullah Shah was the eldest son of Sayyad Abdus Sattar Shah, an old companion of the Promised Messiah (peace be on him). He was born on March 13, 1889. In 1903 he joined the Talim-ul-Islam High School, Qadian and passed his Entrance (Matriculation) Examination in 1908. He then joined the Government College, Lahore, but without completing his F A. He went back to Qadian and studied Hadith with Hazrat Maulvi Noor-ud-Din, Khalifatul-Masih I, Arabic grammar with Hafiz Roshan Ali, and logic with Maulvi Muhammad Ismail of Halalpur. On July 26, 1913 he was sent to study Arabic in Cairo, Beirut and Halab. He was appointed Professor of Arabic in the Salahud Din Ayyubia College, Jerusalem. He was then, transferred to Damascus as Vice-Principal, Sultania College. During World War I his services were borrowed for the Turkish army. After the war was over, Sayyad Waliullah Shah was arrested by the British Army. He was declared a traitor as, being a British Indian subject, he had fought on the side of Turkey against the British. He was sent back to India and the charge of treachery was waived in his case. He reached Qadian on May 26, 1919. He served the Sadr Anjuman Ahmadiyya Qadian in the capacity of Secretary of propaganda for a number of years. On June 27, 1925 he was sent as a missionary of Islam to Syria, where he worked in collaboration with Maulvi Jalal-ud-Din Shams. After a few month's stay in Syria he was instructed to proceed to Baghdad where he had a number of meetings with King Faisal and the British High Commissioner. As a result of his efforts he succeeded in

removing the ban under which Ahmadi missionaries were prohibited to enter Iraq and preach Ahmadiyya doctrines to the people. He returned to Qadian on May 10, 1926. In 1931 he proceeded to Srinagar, Kashmir, and took a leading part in organizing the freedom movement started by the oppressed Kashmiries. He worked as educational as well as additional secretary to Hazrat Khalifatul Masih II till the partition of India into Pakistan and Bharat. During the interim period he was arrested by the Bharat government and remained behind the bars for six months. He was pensioned off in 1954 but was re-employed as foreign secretary to Hazrat Khalifatul Masih II.

Sayyad Waliullah Shah was admittedly very proficient in Arabic language and could freely speak Turkish as well. He translated into Arabic the Philosophy of the Teachings of Islam which is very popular in Arab circles. He is also the author of Urdu commentary of nineteen parts of the Al-Bukhari which is being published under the auspices of the Idara-tul-Musannifin, Rabwah. After a protracted illness he breathed his last on May 16, 1967 and was buried in the special enclosure reserved for the companions of the Promised Messiah for their meritorious services for the Movement. May his soul rest in peace.

(89) 4. Maulvi Muhammadji of Datta, Hazara District.

Maulvi Muhammadji, son of Muhammad Zaman, was born in 1889 at Datta in the Hazara District. He could not receive regular schooling but he learnt the Holy Quran with a Maulvi Sahib in his village. At the age of about 11 years he was introduced to the Ahmadiyya Movement

by Maulvi Muhammad Yamin of Datta. Muhammadji came to Qadian in 1903 and probably earlier, because he often spoke of *Khutba-i-Ilhamia* (the Revealed Sermon) which the Promised Messiah had delivered on April 11, 1900. Being a promising young boy, Muhammadji attracted the discerning eye of Hazrat Noor-ud-Din who patronized him and made necessary arrangements for his education. Muhammadji appeared for his Maulvi Fazil examination in 1911. He worked as Arabic teacher for a number of years in the Madrasa-i-Ahmadiyya and then in the Talim-ul-Islam High School, Qadian. Maulvi Muhammadji was particularly interested in Islamic history. He also worked with Maulvi Muhammad Ali M.A. who translated the Holy Quran into English while he was in the pay of the Sadr Anjuman-i-Ahmadiyya, Qadian.

Maulvi Muhammadji translated the well-known Arabic dictionary Al-Munjid into Urdu in collaboration with Chaudhri Ghulam Muhammad B.A. (Alig) which was printed under the caption Tashil-ul-Arabia. He also translated the Mufradat-i-Raghib into Urdu which is still available in the market. Maulvi Muhammadji was a man of simple habits although he was gifted with high qualities of head and heart. He was straight forward in his dealings. After the partition he migrated to Rabwah where he built a small house for himself and his family. He gave good education to his sons and daughters and led a life of ease and comfort. He died on June 13, 1967 and was given a burial in the Bahishti Maqbara at Rabwah along with other deceased companions of the Promised Messiah (peace be on him). May his soul ever rest in peace.

(90) 5. Master Abdur Rahman (Mehr Singh) B.A.

Master Abdur Rahman formerly Mehr Singh belonged to a Sikh family of Kapurthala State in the Punjab. He was born in 1872 at Domeli, a village in the said State. He was the fourth and last son of his parents and being the youngest, he was much loved by all the members of the family. He was sent to a local primary school where he passed his Primary standard. Mehr Singh was brought up in Sikh surroundings as were in vogue in those days. But he did not like the ceremonials which the Sikh family as part of the whole nation generally observed. But at the same time he had no liking for the Muslim way of life. While still in his primary classes he chanced to read a book of history the *Rasum-i-Hind* which gave him an insight into the religious beliefs of both Hindus and Muslims. The story of Hazrat Muhammad, the great prophet of Arabia, interested him most. He also read of Imam Mahdi who was to make his appearance in the latter days. Mehr Singh liked to be the Mahdi, or at least one of the companions of Mahdi. His last desire was fulfilled when he tendered his allegiance to the Promised Mahdi at Qadian in 1890 or 91.

Mehr Singh even as an immature boy, was in search of a true religion. Sikhism did not satisfy him. Islam did appeal to him but he abhorred the prevailing moral and religious condition of the Muslims. He only prayed and prayed to God in solitude to put him on the right track which leads to Him. He made up his mind to leave his home and hearth in search of a true religion. He did not know where to go but he secretly left his dear ones,

He travelled from place to place, went to Amritsar and then to Lahore. His sudden disappearance from home was highly painful to his parents particularly the mother who loved him dearly. But there were no news of Mehr Singh.

At Lahore he became converted to Islam at the hands of a Muslim Maulvi Mustaqeem. Then Mehr Singh now Abdur Rahman met with an Ahmadi, Maulvi Khuda Bakhsh of Jullundhar, who led him to Qadian on 1890. Abdur Rahman was charmed by the personality of the Promised Messiah and became devoted for the whole of his life, to the cause of Ahmadiyyat. In the absence of any high school in Qadian or the neighbourhood, the Promised Messiah (peace be on him) recommended him to Allama Maulvi Noor-ud-Din in Jammu in 1891 where he joined the High School and was properly looked after by the Maulana. After a year, the Maulvi Sahib's services as Royal Physician of the Maharaja of Jammu and Kashmir were dispensed with, so he went back to Bhera, his native town, and started the construction of a grand clinic. Abdur Rahman accompanied him to Bhera where he joined the Government High School and matriculated in 1896. He then, privately prepared for his F.A. and got through probably in 1899. He then migrated to Qadian in 1900 and was employed as a teacher in the Talim-ul-Islam High School. Master Abdur Rahman now prepared for his Degree Examination and after a few attempts became graduated. He was now Master Abdur Rahman B.A. It goes to his credit that he translated into Urdu the History of England by B. Nuckley, a prescribed course of history for Matriculation students.

His First Marriage.

Khalifa Noor-ud-Din of Jammu was a devoted follower of the Promised Messiah and a friend of Maulvi Noor-ud-Din of Bhera. Khalifa Noor-ud-Din had a girl, Ghulam Fatima whom he wanted to marry to a respectable man. Maulvi Noor-ud-Din recommended Master Abdur Rahman as a suitable candidate. After a brief consideration, the Khalifa Sahib agreed to the proposal. The Nikah Ceremony was performed in a simple manner with Rs. 100/- as the Mehr (marriage money). Master Abdur Rahman went all alone to Jammu where he was well entertained and returned to Qadian with his bride who brought everything necessary to run a new house. Master Abdur Rahman had three sons and five daughters from his wife. After a married life of 25 years he thought of marrying a second wife. He did so in 1925, but she expired in 1930, leaving only a girl. In 1934 Master Sahib married a third wife who bore him three sons and a daughter. He gave a good education to all his sons and daughters. His first wife died on June 9, 1947 and was buried in the Bahishti Maqbara at Qadian. The third wife survived him. Master Abdur Rahman died in 1952 and was buried in the Bahishti Maqbara at Rabwah. May his soul ever rest in peace. The question why he married more than one wife is a personal affair. Master Abdur Rahman was a man of piety absolutely devoted to the cause of Ahmadiyyat and Islam and plurality of wives is permissible in Islam if the family circumstances demand. What we, outsiders, see is that all his children, sons and daughters are on the best of terms and are affectionate to each other.

Master Abdur Rahman as an Educationist

After passing his F.A. Examination, Master Abdur Rahman was posted as an English teacher in the Talimul Islam High School Qadian. He also qualified himself for the Senior Certificate Examination from the Central Training College, Lahore. He served the School for a number of years with success. His services were then transferred to the Madrasa-i-Ahmadiyya Qadian wherefore he retired in. All trained teachers follow the principles of teaching but the method of teaching varies with every educator. It was peculiar with Master Abdur Rahman that he invariably pleased the inspecting officers with his method of teaching. He was not free from mannerism but he successfully demonstrated absolute truths by giving concrete examples. He had also the honour of being a private coach to the young members of the house of the Promised Messiah (peace be on him). He acquired a piece of land from (Hazrat) Mirza Sultan Ahmad as a reward for coaching Mirza Rashid Ahmad (younger son of Mirza Sultan Ahmad) where he built a house for himself in the Dar-ul-Fazl, Qadian.

Master Abdur Rahman B.A. in 1915 was sent to Port Blair, Andaman Islands to fill up the post of Headmaster of the Government School at the request of Captain M.W. Douglas, the Chief Commissioner of the Penal Settlement to Hazrat Khalifatul Masih II. Captain Douglas was formerly Deputy Commissioner of Gurdaspur District is well known in the Ahmadiyya annals for his courage and the spirit of justice he had shown in deciding a murder case filed by Henry Martin Clarke a

Christian Missionary of Amritsar against the Holy Founder of the Ahmadiyya Movement.

Master Abdur Rahman returned to Qadian after completing his term of office in the Port Blair School. He was now a changed man, not in spirit, mind you, but only in form. Instead of wearing his national costume (turban, long coat and shalwar) he was now a well booted and suited gentleman. Financially too he was now much better off, he paid off his debt which had incurred during the time he had his house built for him in Dar-ul-Fazl, Qadian.

Even as a school boy, Mehr Singh had an earnest desire to find a way which could convince him of the existance of God. Neither Hinduism, nor Sikhism could satisfy him. He left his parental home in search of the truth which he found in Islam. He found a true guide in the person of Hazrat Mirza Ghulam Ahmad of Qadian. Mehr Singh now Abdur Rahman, caught the spirit of zeal and the spark of enthusiasm for the spread of Islam from his spiritual guide. He was passionately fond of imparting the light of Islam to any and every man he met in the street. He had religious discussions with Hindus, Sikhs, Christians and non-Ahmadi Musalmans. Even the Chief Commissioner of Andaman, Captain M.W. Douglas, remarked that Mr. Abdur Rahman was a zealot to the point of madness.

Mangal (Singh) son of Budha Singh of Kunt, was a student of Talimul Islam High School, Qadian about the year 1908, while Master Abdur Rahman and

Sh. Muhammad Yusaf (both converts from Sikhism) were working on the School Staff. Mangal under the influence of both teachers became interested in Islam and decided, without consultation with his parents to join the religion which showed fresh signs in this world of materialism. It was a very bold step which Mangal took. His Muslim name was Abdur Rahman. He qualified himself as a doctor, and became known as Dr. Abdur Rahman of Kamptee. He was equally a zealot, like Master Abdur Rahman was a also good writer. He was the author of a number of books, the best kno wn of them being. "Main Musalman ho giya" (My conversion to Islam). All his sons, Dr. Nazir Ahmad is the true copy of his father. He is an honorary missionary of Islam and has seen a service in Abyssinia East Africa and England. After a brief illness Master Abdur Rahman expired in 1952. He was buried in the Bahishti Maqbara, Rabwah among the companions of the Promised Messiah (peace be on him and them all).

(91) 6. Maulvi Abdur Rahman (Fazil)

Maulvi Abdur Rahman, son of Shaikh Barkat Ali and nephew of Hafiz Hamid Ali, belonged to Faizullah Chak, a village some five miles to the south-west of Qadian. Hafiz Hamid Ali was a personal servant and a devoted follower of the Promised Messiah (peace be on him). Hafiz Hamid Ali brought his nephew, Abdur Rahman to Qadian in 1903. The boy was put in the third class of Talimul Islam High School and after two years he passed his fifth class in 1905. After the sad demise of Maulvi Abdul Karim of Sialkot and Maulvi Burhan-ud-Din of Jhelum in 1905, the Promised Messiah proposed to open a theology class, to prepare a

party of Ulema, well-versed in the lore of Islam. Such a class was started in the beginning of 1906 and was attached to the Talimul Islam High School, Qadian. Abdur Rahman was one of the students who formed the new Class. The first fruits of the Theology class proved to be excellent missionaries of Islam and Ahmadiyyat. The theology class was raised to the status of regular school, called the Madrasa-i-Ahmadiyya and after some 20 years the school was raised to the status of a Theology College, called the Jamia Ahmadiyya. The Jamia Ahmadiyya, Rabwah is now a thriving Institution, having an excellent building of its own and a fine residential hostel. Every year the college produces a crop of Islamic missionaries who work in and out of Pakistan.

Maulvi Abdur Rahman after passing his Maulvi Fazil Examination was attached to the Madrasa-i-Ahmadiyya, Qadian as teacher of Logic and Theology. Besides his academic duties he also performed extra mural duties which occupied much of his time. He was incharge of the Qaza (the Islamic way of justice). After the partition of the country in 1947, Maulvi Abdur Rahman was allowed to stay behind in Qadian as Ameer of the Ahmadiyya Community of Qadian. On the strength of his character as a man of justice and fairplay, he was also elected President of the Municipal Committee of Qadian unanimously by Hindus, Sikhs and Muslims.

Even in his school days Maulvi Abdur Rahman enjoyed an excellent physique and was an all-round sportsman. He distinguished himself as an excellent footballer. He also played hockey and Volley ball. Even as a junior he

attracted the eye of his superiors. One day the Promised Messiah wanted to send an important message to Sekhwan, a village near Faizullah Chak. Ahmad Noor Kabuli and Madad Khan, two trusted disciples were to carry the message at 10 P.M. But unfortunately they did not know the way to Sekhwan. On the recommendation of Mufti Muhammad Sadiq, young Abdur Rahman was sent to lead them to the village. The two young men reached the destination and Abdur Rahman returned to Qadian in the morning and reported to the Promised Messiah (peace be on him).

Again Abdur Rahman reports that after the tremendous earthquake of 1905 the Promised Messiah thought it advisable to spend a few weeks outside his house. He moved out to his garden along with all his retinue, even all the students in the hostel moved out with him to the garden. Young men of the locality kept watch at night all around the camp, Maulvi Muhammad Din, a young man of Lahore, developed signs of bubonic plague, his tent was pitched to the east of the town away from the abadi. The Promised Messiah prayed for his recovery. After a few days he did recover from the fatal disease. After his recovery he went to Aligarh and graduated from the Allahabad University. He took over charge of the Talimul Islam High School in 1914 as Headmaster and Manager. He was sent to England and America as the Missionary of Islam. He also served as Secretary (Education) to Hazrat Khalifatul Masih II. He is still at the age of 94, serving as President, Sadr Anjuman-i-Ahmadiyya, Rabwah. May he live long to be a centenarian and above.

Maulvi Abdur Rahman is still the Ameer of the Ahmadiyya Community in India and enjoys a good health. This humble writer had the privilege to see Maulvi Abdur Rahman for the first time in 1907 where he was the Head boy in the hostel at Qadian. He had a commanding voice and as such he awakened boarders for the morning prayers. Maulvi Abdur Rahman expired in January 1977. His death was mourned by Hindus and Muslims of Qadian and the neighbourhood.

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CHAPTER XV

THE YEAR 1904

A GRAND FROPHECY OF THE PROMISED MESSIAH

ایک مشرق طاقت اور کوریا کی نازک حالت

(An Eastern Power and the critical condition of Korea).

The peninsula of Korea on the far eastern coast of Asia jets out into the sea of Japan and is in close proximity to Japan—the land of the rising sun. Ethnologically Korea belongs to the Mongoloid race of men and is akin, as regards language, customs and habits of the people, to the Manchurians and the Chinese. It was an ancient Kingdom rich in minerals and the granary of the East. But the Russian advance towards the east coast of Asia and the infusion of her political influence in Manchuria, formerly a province of China, alarmed Japan lest the Russian bogey might jeopardize Japanese political influence in Korea and menace the very existence of the island Kingdom of Japan. This led to the declaration of war by Japan in 1904-05 against Russia, one of the Great Powers of the World. The whole world stood spell-bound at the news and wondered what would come of it. No doubt, Japan had taken long strides in all branches of science and arts for the last fifty years but European nations were not prepared to

recognise her as a civilized nation as she had not till then proved her mettle on the fields of battle. The Promised Messiah and Mahdi (peace be on him) received on July 29, 1904 the revelation :

ایک مشرقی طاقت اور کوریا کی نازک حالت

(An Eastern Power and the critical condition of Korea)

It predicted that a power was going to rise on the horizon of the East whereby the Koreans would be in sad plight. In the beginning of the twentieth century not a single country of Asia could claim to be a Power, as European nations, the British the French, the Germans all were dominating the continents of Asia and Africa. The eyes of the whole world were set on the Russo-Japanese war of 1904-05. Japanese commanders drove the Russians out of Korea and carried the war into Manchuria. The Japanese laid siege to the impregnable fortress of Port Arthur, on the sea-coast, the final assault launched by the Japanese forces resulted in the total defeat of the Russians. Port Arthur capitulated. By the treaty of Portsmouth Russia gave up half of Sakhalin island to Japan and recognised her suzerainty over Korea. Japan justified her inclusion among the Great Powers of the world by defeating a European Power on the field of battle. Thus the words of the revelation of God to His humble servant, Ahmad of Qadian, came true. Japan was recognized as a Great Power of the East.

Let us now turn to the second part of the revelation viz : the critical condition of Korea as predicted by the revelation. As a result of the war with Russia, Korea was

annexed to the Japanese empire wholly and solely in 1910. She became a dependency of Japan with all her natural resources and her vast population. A military governor-general with Japanese civil servants ruled the new country with an iron hand. All the higher posts were reserved for and filled up by the Japanese, only the minor posts were given to the Koreans. Even the police posts were allotted to the victors. Korea became a rice granary of Japan and her mineral products were thoroughly exploited by the foreigners. This state of affairs went on for many decades (1910-1946). Thousands of Koreans who opposed the Japanese were killed or imprisoned. They migrated to China or Manchuria in their thousands. The Japanese language was forced upon the people. Korean language and culture were miserably marred during the period of Japanese occupation. Japan decided to cast her lot with Germany in World War II which broke out in 1939. It signalled her entry into the war against the United States of America, she invaded without a declaration of war, the Honolulu islands and destroyed a part of the American fleet. After World War II, Korea won her independence and became a republic but her condition was worse than ever. The country became divided into North and South or Communist and non-Communist Korea. But that is a different story.

The Promised Messiah in Lahore, August 20, 1904.

The Promised Messiah and Mahdi, (peace be on him) had a mind to stay for some days at Lahore and invite the prominent religious leaders of the metropolis to a

lecture which he would deliver on the beauties of Islam and its superiority over all the contemporary religions of the country. He undertook a direct journey from Gurdaspur to Lahore on August 20, 1904 and put up at the house of Mian Charagh Din, his old friend and disciple in Lahore. During the course of his fortnight stay in Lahore, Hazrat delivered a series of lectures pertaining to the internal organisation of the community and the development of moral and spiritual uplift of individuals. But he also prepared a written lecture on 'the contemporary religions and Islam' and his own claim to Messiahship. The lecture was read out on September 3, 1904 by Maulvi Abdul Karim of Sialkot in a public hall which was filled to capacity. The audience listened to the lecture in pindrop silence for three hours continuously. It was a representative gathering of the gentry of Lahore. After the lecture was over, the Promised Messiah made a short speech and thanked the audience for the patient hearing they had given to the lecture which was published in a book-form and can be had of any book-seller of Rabwah, District Jhang.

The Promised Messiah in Sialkot in 1904.

During the course of his stay at Lahore in August, 1904, representatives of the Ahmadiyya community of Sialkot approached the Promised Messiah and requested him to proceed to Sialkot and deliver a lecture there. The request was granted and the Promised Messiah proceeded to Sialkot on October 27, 1904 accompanied by members of the family and other prominent devotees. The railway journey from Batala

to Sialkot was characterized by a multitude of visitors, both Ahmadis and non-Ahmadis who thronged all the Railway stations where the train stopped for some minutes. The train steamed into the Sialkot Railway Station after 6 p.m. of which the platform was filled to capacity. The law and order authorities took special care to see that no untoward incident took place. The Promised Messiah and the entourage reached safely and were accommodated at the house of Mir Hissam-ud-Din, an old friend of the Promised Messiah (peace be on him). A public lecture was arranged to be read out in the compound of the Maharaja of Jammu's Serai. The Promised Messiah wrote it on October 31 and had it printed on November 2. Mr Fazla-i-Hussain, Bar-at-law proposed the name of Hazrat Maulvi Noor-ud-Din to be the Chairman of the meeting which was unanimously approved. The lecture was read out by Maulvi Abdul Karim of Sialkot in a clear and loud voice. It began as follows :

"If we carefully scan the religions of the world, we shall find that none of them is free from mistakes except the religion of Islam. Not because these religions were basically false but because after the advent of Islam God Almighty withdrew His protection of these faiths, till they became deserted, as it were, by the gardener. He then proceeded to prove that Islam was the only living religion of the world which could show fresh signs from God and out he was the exponent raised by God to show signs in support of Islam. He further declared that he was the Mahdi not only for the Muslims, but he was the Messiah for the Christians and Krishna for

the Hindus. God Almighty revealed to him more than once that he was the Avatar whom the Hindus expected to appear in the latter days. He referred to the time when he was an unknown man walking in the lanes of Sialkot. But after his claim to be the "Expected one" of all religions, he had hundreds of thousands of followers and people from far and near were coming to pay homage to him. No false prophet could make such a grand prophecy. After the lecture was over both high and low joined the Ahmadiyya Movement in numbers. The promised Messiah undertook the return journey to Qadian on November 3, 1904.

THE NEW ENTRANTS, 1904

(92) 1. Chaudhri Nasrullah Khan, Pleader, Sialkot.

Ch. Nasrullah Khan was born in 1863 at Daska, District Sialkot. He belonged to a respectable family of Sahi Jats of the District. His father Sikandar Khan was well known for his hospitality. Nasrullah Khan joined the Oriental College, Lahore and passed his B. O. L. Examination. In the beginning he practised as a *Mukhtar* at Daska and later as a pleader at Sialkot. He was a specialist in civil and financial cases and had a handsome practice. While at Sialkot he enjoyed the blessed company of Mir Hamid Shah and Maulvi Abdul Karim of Sialkot. He was not unaware of the claims of Hazrat Ahmad of Qadian but he tarried long to ponder how best to discharge the duties of an Ahmadi when he joins the Ahmadiyya movement. At long last the time came when the Promised Messiah visited Sialkot in 1904 and enunciated the importance of accepting the Truth. Ch. Nasrullah Khan tendered his allegiance to the Promised Messiah. The noble

example he set was followed up by a number of his relatives and friends in the district. Maulvi Abdul Karim was particularly pleased to find that Nasrullah Khan had joined the Ahmadiyya Movement in his life-time. The Ahmadiyya Community of Sialkot received a fresh impetus and encouragement. He was elected President of the Ahmadiyya Community of Sialkot. In 1917 Hazrat Khalifatul Masih II called upon Ch. Nasrullah Khan to come to Qadian and serve the Community. He gladly gave up his lucrative practice and complied with the behest of his spiritual Master. Ch. Nasrullah Khan faithfully discharged his duties as Chief Secretary to Hazrat Khalifatul Masih II for a number of years. In 1926 Ch. Nasrullah Khan and Sh. Yaqub Ali Irfani served on an important mission against the Shuddhi Movement launched by the Arya Samaj of India.

On the literary plane, Ch. Nasrullah Khan did a yoeman's service to the cause of Ahmadiyyat when he prepared a number of indices to several books written by the Promised Messiah (peace be on him). He also learnt by heart the Holy Quran in his old age, a singular performance. He also proceeded, alongwith his wife, a noble lady, on pilgrimage to Mecca in 1924. He died on September 2, 1926 at Lahore where he was putting up with his illustrious son, Ch. Muhammad Zafrullah Khan, Bar-at-Law. His last desire was that Hazrat Khalifatul Masih be requested to offer the funeral prayers for him. Accordingly Hazrat was telegraphically informed at Dalhousie of Ch. Sahib's death and of his last will, so he condescended to come down to Qadian and led the funeral prayers. He was

given a proper burial in the Bahishti Maqbara at Qadian on September 4, 1926. May his soul ever rest in peace.

(193) 2. Hazrat Hafiz Muhammad Faiz-ud-Din of Sialkot.

Another personage of the City of Sialkot—ripe fruit that fell to the lot of Ahmadiyyat—was Maulvi Muhammad Riaz-ud-Din of the *Kabutaranwali* Mosque. He was a scion of a well-known learned family of Sialkot whose moral and spiritual influence was felt far and wide. The Mosque was the seat of learning where both Muslims, and Hindus benefitted alike and the family was known as the 'Allah loks' or the pious people of God. Mian Hasan grand-father of Maulvi Faiz-ud-Din erected a mosque which became known as the *Kabutaranwali* Mosque. Mian Ghulam Murtaza, son of Mian Hasan, was the father of two sons, Muzaffar-ud-Din and Muhammad Faiz-ud-Din. The elder one died childless ; the younger one was the sole inheritor of a large property. Following the tradition of the family Faiz-ud-Din learnt the Holy Quran by heart and studied Arabic and Persian with Maulvi Ghulam Hasan of Sialkot. He was particularly interested in the study of the Hadith. Ancestrally Maulvi Faiz-ud-Din was brought up as a Hanafite but as he advanced in years he disclosed a width of vision and a sense of tolerance. He was not unware of the rising of a new sect in Islam, the Ahmadiyya Movement, but he looked askance at its progress and did not feel the necessity of joining it. But he had the blessings of Syed Hamid Shah and Maulvi Abdul Karim's company. The advent of the Promised Messiah in Sialkot in 1904 and his well-known lecture which was publicly read out

by Maulvi Abdul Karim charmed his most and he tendered his allegiance to the Promised Messiah and Mahdi. He had found out the truth and adhered to it to the end of his life. His allegiance to Ahmad of Qadian was a source of encouragement to the Ahmadies of the city and the neighbourhood but it was also a signal for vehement opposition on the part of his own family, relatives and friends. He was put to all sorts of troubles and trials. He was sued in the law courts on false charges, he was subjected to murderous attacks. But he stood like a firm rock. All those who opposed him died before his eyes.

Hazrat Maulvi Sahib had no son but only two daughters, whom he married to two Ahmadi young men of Qadian. He had inherited a large property which he dedicated to the Sadr Anjuman Ahmadiyya, Qadian. He was passionately fond of the Promised Messiah and Mahdi. He had the honour of vacating his own house for the residence of the Khalifatul Masih II when he visited Sialkot probably in 1918. Maulvi Sahib was Imam of the Ahmadiyya Mosque; he used to deliver his Friday sermons in Punjabi which were highly appreciated by men and women alike. He was a fond lover of the Ahmadiyya Khilafat. He took great pains to bring the seceders back to the fold of Khilafat. Throughout the last twenty years of his life he was the bulwark of Ahmadayyat in Sialkot. In 1924 his health began to fail. It was thought advisable to take him to Qadian where he put up with his son-in-law, Ali Mohammad B.A., B T. (the humble writer). A board of physicians of Qadian, with Hakim Fazlur Rehman as the head, diagnosed and prepared a *Maa'jun* (mixture) for him.

Hazrat Khalifatul Masih II one day condescended to pay him a visit accompanied by Dr. Sayyad Muhammad Ismail and Dr. Hashmatullah. And thus was fulfilled the last desire of his heart that he might have a last glance at Khalifatul Masih II. He breathed his last on December 18, 1924 and was buried in the plot No. 1 reserved for the companions of the Promised Messiah (peace be on him). May his soul ever rest in peace.

CHAPTER XVI

THE YEAR 1905

THE KANGRA EARTHQUAKE, APRIL 4, 1905

The bubonic plague had been making havoc among the people of India for some time past. There seemed to be no appreciable decrease in its ravages, when the Word of God informed the Promised Messiah (peace be on him) that the wrath of God would also appear in the form of earthquakes the intensity and frequency of which would be unparalleled in the annals of human history. The Kangra earthquake of April 4, 1905 was the first of the series which shook the mountainous as well as the sub-mountain regions of northern India from Rawalpindi to Delhi and from Dalhousie to Mussoorie. The epicentre of the earthquake was Kangra, a hilly district in the Himalayas. The temple of the Kali Devi was razed to the ground, so were the barracks and houses of British rank and file of the hill cantonments of Dalhousie, Bukloh and Dharamsala. There was heavy loss of life and of property which ran into billions. But is it not a wonder of wonders that members of the Ahmadiyya community in the affected areas were perfectly safe from the ravages of the earthquake. Even a Hindu gentleman, Moola Ram, by name, who was reading a letter which he had just received on a day before, from the Promised Messiah at Qadian miraculously escaped.

The Promised Messiah, temporarily shifted from his house to his garden outside the town. So did the whole of the Ahmadiyya populace of the town. After a stay of three months they all returned to their houses on July 2, 1905.

Another Formidable and Devastating Earthquake Predicted.

In February 1905 the attention of the Promised Messiah was diverted to the completion of the Barahin-i-Ahmadiyya, book 5, which had been in abeyance for the last 21 years. It consists of an introduction, two chapters and an addendum which refutes adverse criticism on the prophecy concerning a formidable earthquake. The contained in a long poem at the end of the book, Barahin-i-Ahmadiyya, book 5. This prophecy became fulfilled when World War I broke out on July 4, 1914. A detailed account of the fulfilment of the prophecy will be given at some later date.

Passing away of Maulvi Abdul Karim of Sialkot and Maulvi Burhan-ud-din of Jhelum.

(a) Maulvi Abdul Karim was born in 1858. He came of a respectable family of Sialkot. At the school going age he was sent to the Maktab for his lessons in Theology, Arabic and Persian. He also acquired proficiency in Urdu, as well as in English. He got a job in the American Mission High School, Sialkot, as a teacher of Persian. One day a Christian student of his made derogatory remarks about the Holy Quran in the class-room. Maulvi Abdul Karim ran into a rage and threw down the Bible on the floor of the room. As a result, the Maulvi Sahib was dismissed from service. He now became a public preacher.

His mastery over the language and his mode of expression together with his commanding voice earned for him the title of an orator. In his youth he was deeply influenced by Sir Sayyad Ahmad's ideas. When he visited Qadian for the first time in 1888 he freely talked to the Renovator of the age to the point of a controversy. But one day he openly declared that he had given up all his personal views. After this he became engrossed in the love of his spiritual master. His mighty pen was ever in motion in the defence of Islam. He had the privilege of reading written lectures of the Promised Messiah in the Religions Conference at Lahore in 1896 and again at Sialkot in 1904 He acted as Private Secretary to the Promised Messiah and led daily prayers in the Mubarak Mosque, Qadian till the end of his life.

His last Illness and Death.

Maulvi Abdul Karim was not destined to live long in this material world. He was hardly 47 years old when he developed a small pimple on the back which proved to be a malignant tumour. He was duly operated upon by Dr. Mirza Yaqub Beg and as a result of the incessant prayers of the Promised Messiah he thoroughly recovered from the disease. But the Promised Messiah received a number of revelations foretelling the death of Maulvi Sahib. He developed pneumonia which proved fatal. Maulvi Sahib expired on October 11, 1905 to the grief of the whole community. The Promised Messsiah himseif wrote an elegy which is carved out in a stone on his tomb. May his soil ever rest iu peace.

Maulvi Abdul Karim was the author of a number of books which he wrote in the defence of Islam. *The life of the Promised Messiah* and *The Pious Caliphate* are the best of the series.

Maulvi Burhan-ud-Din of Jhelum, Brief Illness and Death.

Maulvi Burhan-ud-Din was born in 1830 at Jhelum. At the age of 25 he proceeded to Delhi for higher studies in Theology. He studied Hadith with Maulvi Sayyad Nazir Hussain of Delhi. He returned home in 1865 well-versed in Theological lore and a staunch Wahabite. He preached Wahabism and organised a number of Jamaats. He visited Baoli, Amritsar and Kotha in search of a true spiritual guide but nowhere could he find a true guide to satisfy his spirituality. In 1886 he visited Hoshiarpur where Hazrat Mirza Ghulam Ahmad of Qadian was performing his *Chilla* He recognized in Hazrat Mirza Sahib a real guide, he asked Hazrat to initiate him as a disciple but Hazrat replied that he was not yet permitted to do so. It was in 1892 that Maulvi Burhan-ud-Din formally joined the Ahmadiyya Movement. Ever since he invariably visited Qadian every year. The Promised Messiah wished him to settle at Qadian but he requested to be excused on the ground that he did not want to be a burden on him. Maulvi Burhan-ud-Din was passionately devoted to the cause of Ahmadiyyat. He suffered iniquities at the hands of his opponents but he bore with patience all the hardships and trials he was put to.

In November 1905 he passed the last ten days of the month of Ramazan in the mosque and said his Id prayers with the congregarion. But he had high fever for some two or three days, as a result of which he breathed his last on December 3, 1905 and was buried in a local cemetery. May his soul ever rest in peace.

Madrasa-i-Ahmadiyya, Qadian.

The passing away of Maulvi Abdul Karim and Maulvi Burhan-ud-Din within the course of a couple of months caused a vacuum in the ranks of the Ulema of the Ahmadiyya. Community. The Promised Messiah called together a meeting of the leading members of the community on December 6, 1905 to devise plans to fill up the vacuum. Plans and counter-plans were thrashed out, finally it was decided that a theology class be opened in the Talimul-Islam High School which should aim at teaching theology, medicine and English to the students. The new class was started from January, 1906 with Qazi Amir Hussain and Maulvi Fazal Din as theology teachers. In 1911 the Talim-ul-Islam High School shifted to the new buildings outside the town. The Theology classes were instituted into a missionary school called Madrasa-i-Ahmadiyya under the supervision of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. The School produced a host of Muslim missionaries who preached Islam in foreign countries. The missionary school was raised to the status of a college about the year 1940. The Ahmadiyya Missionary College at Rabwah is a unique institution which produces every year an excellent crop of Muslim missionaries who are deployed to work in different parts of the world. Attached to the college is a large and spacious building of the hostel which provides seats for 172 boarders. There is also a beautiful mosque

for students to say their regular daily prayers. The credit of erecting new and spacious buildings for the college and the hostel goes to the late principal Sayyad Daud Ahmad who worked day and night for the amelioration of the tone of the college and the welfare of the alumni. May his soul ever rest in peace.

Journey to Delhi, Ludhiana and Amritsar.

The Promised Messiah accompanied by his family and entourage paid a visit to Delhi on October 22, 1905. Before his departure from Qadian he saw in a vision the gates of Delhi were closed against him. The intimation of his departure was telegraphically conveyed to friends at Delhi but owing to the late delivery of the telegram, none of the Ahmadies could be present at the plateform. The Promised Messiah waited for some time at the railway station, then started for the city. On the way he was met by Dr. Muhammad Ismail Khan of Guriani who led the party to a house which had already been hired for the purpose. On October 23, Mufti Muhammad Sadiq sought permission for sight-seeing. The Promised Messiah did not like the idea but remarked that there were in the city of Delhi tombs of Muslim saints and luminaries of the Ummah which might be visited with advantage. Accordingly a list of the tombs were drawn up: Khwaja Baqi Billah, (1524-64), Khwaja Mir Dard (died 1785), Shah Waliullah (1703-63), Khwaja Nizam-ud-Din (1238-1325), Khwaja Qutb-ud-Din Bakhtiar Kaki (died in 1325), and Makhdum Nasir-ud-Din Mahmud Charagh Delhi (Died 1356). The Promised Messiah with a number of friends left to visit the tomb of Hazrat Baqi Billah. He stood by

the grave and lifting both his hands prayed long for the departed one. After the prayer Hazrat remarked that Khwaja Sahib was one of the great saints of Islam; and he was also the spiritual guide of Sheikh Ahmad of Sirhind. He died at the early age of forty. The party then returned to their residence. On October 26, he visited the tombs of Khwaja Mir Dard, Sayyad Waliullah Shah and his father Sayyad Abdur Rahim and prayed long for their spiritual uplift. On October 29 the party went to visit the tomb of Hazrat Nizam-ud-Din. They were well received by Khwaja Hassan Nizami, the Sajjada Nashin. Hazrat prayed long at the graves of Hazrat Nizam-ud-Din and Amir Khusro (1253-1325).

The Promised Messiah sent a telegram to Maulvi Noor-ud-Din at Qadian, to reach Delhi immediately. The Maulvi Sahib immediately rose from his seat and without going home went straight to ekka stand and hired an ekka for Batala. Strangely enough, he had no money to buy a ticket for Delhi. He was waiting for the train when a Hindoo Gentleman asked Maulana to visit his ailing wife but Maulana said, "I am sorry,I can't leave the station for dearth of time." The gentleman immediately went to his house and brought his wife to the railway station. The Maulana wrote a prescription for her. The gentleman went to the booking office, purchased a ticket for Delhi, handed it over to the Maulvi Sahib together with some cash, too. Some of the Ulema of Delhi had and interview with the Promised Messiah, however no public lecture could be arranged at Delhi. The Promised Messiah left Delhi for Ludhiana on November 4, 1905, and delivered a public

lecture on the beauties of Islam which was attentively listened to by all and sundry. On November 8, the Promised Messiah and party reached Amritsar and put up in the same house where he had stayed 14 years ago (1893). He delivered a lecture in the Kanhiya Lall Hall. He spoke of the success of his mission for about 45 minutes when hue and cry was raised by followers of the *Ulema* of Amritsar and the lecture came to an abrupt close. The mob pelted stones on the carriage of the Promised Messiah (peace be on him). The party reached Qadian safely on November 10, 1905.

On November 20, 1905 the Promised Messiah received a very significant revelation which said, I am with thee, O 'son' of the Prophet of God. Unite all the Muslims of the world under the banner of one faith (Islam).

The revelation predicted the unification of all Muslims inhabiting the surface of the earth under the banner of one faith—Islam. The Muslim conferences at Rabat (Moroco) in 1969 and the recent Summit Conference of the Heads of Muslim States at Lahore is really a part of the unification of Muslims of the world who are destined to be united on the principles of Islam.

Revelation Predicting the Sad Demise of the Promised Messiah in the Near future.

Towards the close of the year 1905 the Promised Messiah received a number of revelations which foretold the near approach of his passing away. On October 18, 1905 he saw a new earthen vessel containing a small quantity of clear water at the bottom of it, not more than

two or three draughts. The revelation of God said, "Water of life", meaning thereby that only two or three years of his life were left.

In view of the above-mentioned revelations the Promised Messiah thought it advisible to write a few lines by way of advice and guidance to the community. The pamphlet is known as the 'Will' which he published on December 20, 1905. In this pamphlet he tells us that every prophet who is raised by God, is destined to die. God manifests His power by showing powerful signs in support of his apostle and He also manifests His power after his (the prophet's) death by helping the successor or successors of the Prophet just as He did in the case of Abu Bakr when the Holy Prophet's death was considered un-timely and many ignorant dwellers of the desert turned renegade while the companions of the Holy Prophet were mad with grief. So will He do in my own case. Be not grieved at what I have said and let not your hearts be depressed for it is necessary for you to see the second manifestation of the Divine power and it is better for you, for it is everlasting and will continue without a break up to the Day of judgement. He further wrote, "Almighty God wills it that all those who inhabit different parts of the earth whether it be Europe or Asia who are right-minded should be drawn into a community of belief in the Unity of God and gathered (under the banner of) one faith. This is the object for which God has sent me into this world". (The Will).

Bahishti Maqbara Instituted :

The Promised Messiah (peace be on him) was anxious to have a new graveyard wherein to bury the dead members

of the community. His revelations concerning his own death and the death of Maulvi Abdul Karim in 1905 accelerated all the more the need of such a cemetery. He therefore set apart a piece of his landed property as his contribution for the graveyard, He prayed to God that He may bless it and make the Bahishti Maqbara, a really heavenly abode and that it might be the final resting-place of his followers who are pure in heart, who have in reality preferred their faith to this world and who have in truth forsaken the world and have brought about a true and sincere transformation within themselves. He laid down certain conditions for testators :

1. Every testator must contribute at least one-tenth of his in come towards the fund so far as his means allow.

2. He must contribute at least a tenth of his property he leaves behind.

3. He must be a pious man who shuns all forbidden courses and unlawful practices, nor does he practise *shirk* or any other heresy.

4. If it be proved to the managing body that an entrant had nothing to contribute, but he had his life devoted to the cause of Islam and was really a sincere follower will be entitled for burial into this graveyard.

A managing body was also instituted to keep a faithful record of all the contributions towards the fund and manage all affair concerning the graveyard. After the

formal institution of the Bahishti Maqbara Maulvi Abdul Karim's body was the first to be buried in this graveyard. All good and pious Ahmadies were expected to make their wills dedicating one-tenth of their property or income. The first Ahmadi who so 'willed' was Mian Muhammad Hassan of Aujla near Gurdaspur. The number of testators has now reached tens of thousands both at Qadian and Rabwah. May God bless all those who are resting in their respective graves at both places !

The Sadr Anjuman-i-Ahmadiyya Qadian.

After the publication of the 'Will' by the Promised Messiah in 1905 it was required of all pious and God-fearing Ahmadies to bequeath one-tenth of his or her property or income, if he, or she desired to be buried in the Bahishti Maqbara or the blessed graveyard at Qadian. The income so received was to remain in the custody of a managing body called the انجمن کارپرداز مصالح قبرستان (Managing body dealing with affairs concerning the blessed graveyard). Khwaja Kamal-ud-Din suggested that the Managing Body should be duly registered and the institutions of Talimul Islam High School as well as the Review of Religions be affiliated to that body to be called the Sadr Anjuman-i-Ahmadiyya.

The Promised Messiah (peace be on him) nominated the following gentlemen as trustees of Sadr Anjuman-i-Ahmadiyya :

1. Hazrat Maulvi Noor-ud-Din of Bhera (President)
2. Maulvi Muhammad Ali, M.A , LL.B. (Secretary)

3. Khwaja Kamal-ud-Din, Pleader, Chief Court, Lahore (Legal Adviser)

4. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (Member)

5. Maulvi Sayyad Muhammad Ahsan (Amroha) ,,

6. Nawab Muhammad Ali Khan of Malerkotla ,,

7. Seth Abdur Rehman of Madras ,,

8. Maulvi Ghulam Hassan, Sub-Registrar, Peshawar ,,

9. Mir Hamid Shah, Supdt. District Court, Sialkot ,,

10. Sheikh Rahmatullah, English Ware House, Lahore ,,

11. Dr. Mirza Yaqub Beg of Lahore ,,

12. Dr. Khalifa Rashid-ud-Din of Lahore ,,

13. Dr. Sayyad Muhammad Hussain, Lahore ,,

14. Dr. Sayyad Muhammad Ismail, Qadian. ,,

The Sadr Anjuman-i-Ahmadiyya, Qadian, under the leadership of the Secretary, Maulvi Muhammad Ali, M. A. by and by took control of all the activities of the Ahmadiyya Movement so far its organisation and management were concerned. All outside Ahmadiyya Anjumans in the districts of the sub-continent were placed under the control and supervision of the Sadr Anjuman-i-Ahmadiyya, Qadian. So far all was well and good. But after the passing away

of the Promised Messiah in 1908, some of the Westernized members of the Sadr Anjuman-i-Ahmadiyya began to assume undue importance; they thought that the Anjuman was *de facto* successor to the Promised Messiah and not the Khalifa. The controversy, 'Anjuman *versus* the Khalifa' took a serious turn in the ensuing years and caused a rift in the ranks of the community in 1914 when the seceders left Qadian for Lahore. But 95 percent of the community rallied round the banner of Khalifa so that the word of God,

جاعل الذين التبعوک فوق الذين کفروا الى يوما لقيامة

(I will exalt those who follow thee above those who dis-believe until the Day of Judgement) should come true.

The Promised Messiah And The Great Martyr Hussain.

The Promised Messiah says :

We believe that Yazid, son of Muawwiya was an insect of the world, depraved, a tyrant. He was not a believer in the real sense of the word. The love of the world had blinded him. But Hussain, on the contrary, was a holy man who was purified by God Himself. He belonged to the group of people who are cleansed by the hand of God and whose hearts are full of love for Him. He is without doubt, one of the chiefs of paradise. Even an iota of enmity against him is sufficient to kill one's faith. His piety, his love of God, his patience and perseverance and his spirit of worship serve as a pattern for us to follow. Doomed is the man who thinks evil of him and successful

is the man who practically displays his love of him (Hussain) and reflects like a mirror the traits of his character, his faith, his morality, his courage, his piety, his perseverance and his love of God. People of the type of Hussain are hidden from the eyes of the world. Who knows their inner worth, except those who are of them. Human eye cannot perceive them for they are far from the world. This was the reason why Hussain became a martyr, because he could not be recognized. Was there ever a Holy man of God who was loved by the world in his own time ? Hussain was no exception to the rule. In short, it is extremely wicked and sinful to hold Hussain in derision. He who derides Hussain or any other member of the holy line of Imams, loses his faith for, Allah becomes hostile to the man who is hostile to the dear and chosen ones of God.

(Al-Hakan Oct. 10, 1905)

The New Entrants 1905.

(94) 1. (a) Chaudhri Ahmad Din, Pleader Gujrat.

Ch. Ahmad Din was born in 1878 at Shadiwal (Khurd) in the District of Gujrat, Punjab. At the age of 6 he was sent to a private school in the village to have his lessons in the Holy Quran. He picked up a redimentary knowledge of Persian with Maulvi Najm-ud-Din in the same Maktab, (school). After passing his Primary standard he joined the Oriental College at Lahore and passed his Maulvi Alam examination in 1896 and Maulvi Fazil in 1898. He secured a job in the Education department and worked there for five years. In 1909 he appeared in the F. E. L. Examination and was declared successful. He practised in the

District Court Gujrat as *Mukhtar* till the year 1917 and in 1918 he qualified himself for pleadership. He specialised in civil cases and was well-known for his honest dealings. He joined the Ahmadiyya Movement in 1905 and ever since he remained a faithful devotee till the end of his life. He devoted all his energies to the organisation and well-being of the Ahmadies of Gujrat, he was a builder of the Jamaat in the true sense of the word. His dreams and visions were as clear as they were true. In 1951 he received injuries in a motor accident but recovered sooner than expected. He died on May 24, 1957 at the good old age of 80. May his soul ever rest in peace.

(95) 2. (b) Babu Faqir Ali, Station Master (Retired)

Faqir Ali, son of Shadi, belonged to Aujla in the District of Gurdaspur. He passed his Matriculation examination in 1899 in the First Division. He joined the railway service in 1901. He was well-known for his honesty, goodness and truthfullness throughout the span of his railway service. He had the privilege to be the first station master of Qadian in 1927. Faqir Ali, even as a school-boy was inclined to say his daily prayers regularly. Acquaintance between him and Mr. Abdul Ghani of Aujla, who was a staunch Ahmadi, grew into fast friendship. The latter sent by post a copy of the 'Al-Anzaar' to Babu Faqir Ali in Sindh. The terrible earthquake of Kangra in 1905 and the perusal of the *Ishtihar* shook the very foundation of Baboo Faqir Ali's life who seriously pondered, over the claims of the Promised Messiah. One day it occurred to him that he should consult the Holy Quran to see what it

says about the truth or otherwise of Hazrat's claim to Messiahship. He opened the Holy Quran and found the verse ماهذ البشر ان هو الا ملک کریم (This is not a human being ; this is but a noble angel). He took it to be a good omen and decided to join the new movement. He tendered his written allegiance in March, 1905 and visited Qadian personally in November of the same year.

He sent his two sons, Bashir Ahmad and Nazir Ahmad to join the Talimul-Islam High School, Qadian. In 1927 when the North Western Railway opened the Batala-Qadian section, Babu Faqir Ali was appointed the first Station Master, Qadian.

His second son Nazir Ahmad Ali volunteered his services as Muslim missionary for West Africa where he worked selflessly for the whole of his life. He died there a martyr and was laid to rest in the public graveyard of Bo, Sierraleone on May 19, 1955.

Babu Faqir Ali died four years after the death of his noble son on December 13, 1959 and was buried in the Bahishti Maqbara, Rabwah. May his soul ever rest in peace.

(96) 3. (c) Chaudhri Ghulam Muhammad, B.A. (Alig)

He was born in 1877 at Kotli Loharan in the District of Sialkot. He matriculated from the Scotch Mission High School, Sialkot and had the privilege of being a pupil of Allama Sayed Mir Hassan of Sialkot. He graduated from the Allahabad University and joined the T. I. High

school Qadian on May 16, 1909 as a teacher of Mathematics, and science. He saw the Promised Messiah in 1907 at Qadian. As an Aligarian, he was a widely-read man and had broad views on politics and sociology. He served the community as teacher and headmaster, Talimul-Islam High School and lastly as Manager, Nusrat Girls School, Qadian. In collaboration with Maulvi Muhammadji (Fazil) he prepared an Arabic-Urdu dictionary "The Tashil-ul Arabia" which is very much in demand with the Arabic students. He died on August 7, 1961 and was buried in the Bahishti Maqbara, Rabwah. May his soul ever rest in peace.

(97) 4. (d) Maulvi Muhammad Ibrahim Baqapuri.

Maulvi Muhammad Ibrahim belonged to a Zamindar family of Jalab Khokhars. Although tillers of land by profession, the family members were devoted to the acquisition of knowledge. Maulvi Muhammad Ibrahim was born in October, 1873 at Chak Chattha in the District of Gujranwala. In 1884 he went to Lahore and studied Theology with the Ulema of the Madrassa-i-Rahmania. He went to Ludhiana in 1889 and stayed with Maulvi Abdul Qadir for two years. He proceeded to Saharanpur in 1893 to complete his studies in Theology. While still a student he had the honour of saying his Asr prayer with Hazrat Mirza Ghulam Ahmad who claimed to be the Promised Messiah and Mahdi. He was also a witness of the Sign of the eclipse of the sun and the moon in 1893. He paid frequent visits to Qadian but hesitated to join the new Movement for a number of years. It was in 1905 when he finally

decided to submit his allegiance to the Promised Messiah (peace be on him). The Maulvi Sahib was slow to join the fold of Ahmadiyyat but he made amends and strove hard to make up the deficiency. He stood for hours during the night for his *Tahajjud* prayers. He was persecuted for his new beliefs but he stood firm and made rapid strides in spirituality. His dreams and visions always came true and as he advanced in years he was gifted with revelations.

The Maulana was a sincere and selfless missionary of Islam. He preached Islam and Ahmadiyyat in the Punjab from 1909 to 1922, in Sindh from 1923 to 1928. Hazrat Khalifatul Masih II granted him permission to initiate people into the Ahmadiyya Movement on his own behalf. He served as local preacher and teacher in the headquarters. He retired in 1938. He wrote his own autobiography called the Hayat-i-Baqapuri in five volumes. It contains a number of his spiritual experiences which make a pleasant reading. I shall be failing in my duty if I omit to narrate my own experience of the efficacy of his prayers. I had some shares amounting to Rs. 3000 in the Mechanical Industries Ltd., Qadian, in 1947. After the partition of country the then director of the company, did nothing to safeguard the interests of share-holders. But the Manager, Mr. Mahmud-ul-Hassan, himself a share-holder, filed a claim in the court at Sargodha and as a result of his sustained efforts succeeded in winning the case in favour of the share-holders I, for one, got a bonafide compensation book duly signed by the Deputy Settlement Commissioner Chiniot. The Rehabilitation authorities announced that holders of compensation books amounting to less than Rs. 5,000 would receive cash payment provided they deposited their compensation books in their respective Tahsils. Mine was a genuine case, I deposited my compensation book at Chiniot and got a receipt for it. But months in, and months out, I got no compensation for my claim. I frequented Settlement offices at Chiniot, Lyallpur and Jhang but there was no trace of my compensation book. I visited Lahore more than once in connection with my missing compensation book but nothing came out of it. I was dismayed and in my anxiety I related the whole story to Maulana Baqapuri and asked him to pray for me. He did pray for me but still there was no response from any quarter. Again I asked the Maulana to pray for the same. He again prayed for me and then said, "There is something in the air." The remarks were very encouraging. I again went to Jhang and met the clerk incharge. My joy knew no bounds when he told me that the compensation book had just been traced out. I thanked God and thanked the clerk. In due time I received a cheque for Rs. 3,149/- on the National Bank, Chiniot. I got the money by the grace of God. My faith in the efficacy of prayer was immensely increased. I also thanked Maulana for his efficacious prayers.

Maulana Baqapuri breathed his last on March 17, 1964 and was buried in the Bahishti Maqbara at Rabwah. May his soul ever rest in peace.

(98) 5. Sayyed Mir Muhammad Ishaq of Delhi.

Sayyad Muhammad Ishaq was the younger son of Sayyad Nasir Nawab of Delhi, father-in-law of the Promised Messiah (peace be on him). He was born on

September 8, 1890 at Ludhiana, where his father, Mir Nasir Nawab was in government service. Mir Nasir Nawab proceeded to Qadian in December, 1891 along with his family and lodged in the house of the Promised Messiah (peace be on him).

It is well-nigh impossible at this later stage (1975) to mention the names of teachers who taught the boy, Muhammad Ishaq, the three Rs but he himself tells us that he completed his knowledge of Arabic, Logic, Philosophy, Hadith and the Holy Quran with the learned Maulana Noor-ud-Din, as well as with Maulvi Abdul Karim, Maulvi Muhammad Sarwar Shah, Hafiz Roshan Ali and Maulvi Muhammad Ismail. He passed his Maulvi Fazil in 1910. He took service with the Sadr Anjuman-i-Ahmadiyya, Qadian, in 1912. He creditably served the Madrasa-i-Ahmadiyya and the Jamia Ahmadiyya till 1944 when his bright academic career was suddenly cut short by the cruel hand of death at the early age of 53 years.

Mir Muhammad Ishaq was exceptionally intelligent, shrewd and witty. He solved every knotty point by his sound reasoning in no time. It is very creditable of him that he was appointed in 1914 a member of the board of Trustees, Sadr Anjuman Ahmadiyya, Qadian at the tender age of 24 only. In 1918 he was appointed Secretary, Sadr Anjuman-i-Ahmadiyya, Qadian. Mir Sahib proved his mettle as a rhetorician and controversialist of the first order when there was a split in 1914 on the question of Caliphate in the Ahmadiyya Community. A deputation of the Ulema toured centres of unrest in the Punjab and delivered lectures

on the importance of the institution of Caliphate in Islam and won back most of the seceders, Mir Sahib made himself conspicuous by his fiery speeches all over the province. Besides his official duties, Mir Sahib served as Manager of the Ahmadiyya Guest House and kitchen for a number of years. Suitable utensils in the kitchen were urgently required and there was dire necessity of decent dinner and tea sets for respectable guests. Mir Sahib made a fervent appeal to the representatives of the community assembled in a conference, with the result that the Khalifatul Masih II was pleased to readily grant the necessary funds for the purchase of dinner sets that were required for the proper entertainment of in-coming guests.

Mir Muhammad Ishaq being a brother-in-law of the Promised Messiah was brought up in his house from his infancy till he was 18 years old. He accompanied the Promised Messiah in his travels to Gurdaspur, Sialkot, Ludhiana and Delhi. Mir Sahib tells us that the Promised Messiah himself led prayers in his house with ladies standing behind at a distance and Mir Sahib, as a boy, stood in prayer on his right-side. He olso accompanied the Promised Messiah in his morning walks ; he was an eye-witness to the fulfilment of a number of predictions of the Promised Messiah (peace be on him). On the academic side, Mir Sahib shone like a bright star in the galaxy of companions of the Promised Messiah. He translated the Holy Quran into Urdu a great achievement and a legacy for posterity. He wrote a treatise حدوث روح و ماده (Matter and soul are destructible) a retort to the Arya Samajists who believe

that matter and soul are indestructible. He also wrote a pamphlet, "The Perfect Man", to show that the Holy Prophet, Muhammad (peace and blessings of Allah be on him) was the most perfect of all human beings. It is to be greatly regretted that he died at the early age of 53 years in March, 1944. He was entombed in the special enclosure of the Bahishti Maqbara at Qadian. May his soul rest in peace.

CHAPTER XVII

THE YEAR 1906

With the beginning of the 20th century the Promised Messiah received a number of revelations from God which were, to all intents and purposes, purely of a political nature. The recipient of the revelations was far from having any inclination towards politics or political movements. But the Word of God informed him of the occurrence of certain political events which concerned different nations of the world. We have already discussed in the pages of the Review of Religions, the revelation of God

ایک مشرقی طاقت اور کوریا کی نازک حالت

(An Eastern Power and the critical condition of Korea) as well as the events that led to the rise of Japan to be a power of the East and the critical condition of Korea under the imperial Japanese Government from 1905 to 1945. Korea no doubt, threw off the Japanese yoke after World War II but still it is being trodden down under the rival forces of imperialism and communism and the unification of the two Koreas seems to be as distant as before.

In February 1905 the attention of the Promised Messiah was drawn to the completion of the Barahin-i-Ahmadiyya which lay in abeyance for the last 21 years. So he wrote Part 5 of the book consisting of an introduction,

two chapters and an addendum. In a long but charming Urdu poem he gave a detailed description of some of his prophecies, which frequently allude to زلزلہ عظیم (a tremendous shaking, an upheaval). Says the Promised Messiah: "The word زلزلہ (an earthquake) frequently occurs in the revelation of God but I cannot with certainty apply it to the ordinary shaking of the earth. It is possible it might be a great catastrophe, the like of which the world may not have seen before, or it might be a universal calamity causing unprecedented death to human beings and the razing to the ground of lofty buildings." The great prophecy was fulfilled when war broke out between Germany and England on August 4, 1914. In no time it developed into a World War and engulfed the continents. It continued till November 11, 1918. There was a tremendous loss of life and property. Human blood flowed like water. Old mighty empires were obliterated from the surface of the earth. The Czar of Russia was perhaps the worst affected of all the ruling dynasties of the world. The word of God predicted a tragic end of the absolute monarch of Russia. Who does not know the tragic end, Czar Alexander met at the hands of the Russian Bolsheviks on July 16, 1918. Hence the prophecy

زار بھی ہوگا تو ہوگا اس گھڑی با حال زار

(Even the Czar himself will be in a pitiable condition on that they day), saw its fulfilment verbatim et literatim.

On January 15, 1906 the Promised Messiah received the revelation : تزلزل در ایوان کسریٰ فتاد

(An upheaval took place in the palace of the کسریٰ, Shah of Iran). Under the absolute but being rule of Nasir-ud-Din Shah of Iran (1848-1896) modernization of Persia took place in a number of ways such as the introduction of the electric telegraph, a postal system, the establishment of a college in Tehran where sciences and other subjects could be studied on modern lines, the growth of the press and the construction of roads for wheeled traffic. (Encyclopaedea Brittanica page 683). But growth of modernization also gave rise to the demand for political reforms in the country. Shah Nasir-ud-Din refused to accede to the popular demand for constitutional reforms. He was assassinated in 1896. His son Muzzaffar-ud-Din a scended the throne in the same year. After accession to the throne the demand for reforms grew repidly. The agitators demanded a constitution for the country. The new king yielded to the demand and the first Majlis was convened in October, 1906. A committee of experts drafted the fundamental law of the constitution which was signed by the dying king on December 30, 1906. Five days later the king died. Had he lived longer the constitutionalists could possibly have succeeded in getting a constitutional form of government for the country. The new king Muhammad Ali Shah took a solemn oath to preserve the independence of the country, the rights of the people and to observe the Fundamental Law of the constitution.

But the word of God predicted and upheaval in the palace of the Shah. The young king was bitterly opposed to movement of reforms in the country. He ordered his artillery to bombard the Majlis building, killing and wounding a

number of deputies. May others were seized and executed. This outrageous action on the part of the Shah was a signal for revolts in the country. The nationalist forces were too strong for the king to subside. Fearing for his life, the king took refuge in the Russian Legation. The Majlis deposed the king who fled to Russia and lost his throne. The prophecy saw its fulfilment within 3½ years of its publication.

The Partition of Bengal 1905 and its Revocation in 1911.

Lord Curzon, (1895-1905) was the youngest of all the Viceroys and most brilliant proconsul the British Government had ever sent to India to control the destinies of the Indian masses. During the tenure of his office he became firmly convinced that the province of Bengal was too unwieldy to be administered properly by a Lieutenant Governor. He therefore in February 1905 proposed a scheme to the Secretary of State for India to partition the province of Bengal into Eestern Bengal and Assam (as one province) and West Bengal. The scheme met with the approval of the Secretary of State. The proclamation of the formation of the new province was made in September, 1905 and the province of Eastern Bengal and Assam came into being on October 16, 1905.

The partition of Bengal was regarded by the Hindus as vivisection of the Hindu nation and the beginning of Muslim separation from the Indian nationhood. The Indian National Congress strongly protested to the Viceroy to annul the partition but Lord Curzon was adamant. Protest meetings were held in different parts of India. Resolutions were passed to boycott British goods. British officers were

murdered in cold blood. The agitation spread like wild fire throughout the country, Protests were carried to the British parliament but to no avail. The partition was declared to be a settled fact, which could not be revoked. The successive Viceroys, Minto and Hardinge, supported the action of their predecessor. During the succeeding years the agitation apparently slowed down, but it gave rise to ideas of anarchism and sedition in the country. But a strange clarion call was heard from an unknown corner of the Punjab—Qadian that :

پہلے بنگالہ کی نسبت جو حکم جاری کیا گیا تھا اب ان کی دلجوئی ہوگی

"As to the order previously issued about Bengal now they will be conciliated." The words of the prophecy were as plain as could be. It foretold that the partition would be modified in a manner that would go a long way to give satisfaction to the Bengalees But apparently, the stiff attitude of the British India government vis-a-vis the partition of Bengal gave no hope of the reconsideration of the question. Even the Hindu press decried the prophecy and in the face of the stiff attitude of the British government described it a cry in the wilderness. But the Word of God could not be changed. Let us see how the prophecy came to be fulfilled.

King Edward VII died in 1910 and was succeeded on the throne by his son George V as the "King Emperor". The *Englishman* of Calcutta was the first to suggest that the new king should visit India and there be crowned Emperor. The suggestion gradually matured. The Secretary of State for India and the Viceroy were both of the

opinion that to put a stop to the Hindu agitation in India it would be advisible to annul the partition of Bengal and to transfer the Capital from Calcutta to Delhi, the old capital of India. The king himself declared that he would visit India and be crowned as Emperor in Delhi.

The Dehli Durbar 1911.

The coronation Durbar was held on December, 12, 1911 at Delhi amid brilliant pagentry. The king and Queen were seated on a throne prepared for the purpose. After Lord Hardinge, the Viceroy read out the address, the King himself rose from his seat and in a clear voice announced among the wounderous applause of the durbaris (courtiers) that the partition of Bengal had been annulled and that Delhi and not Calcutta will be the future capital of India. He further remarked that "it is our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of our beloved people." The Hindus in general and the Bengalees in particular rejoiced at the proclamation. The prophecy of the Reformer of the day came to a clear fulfilment. What was taken to be an immutable verity was revoked in an instant. The Bengalees were consoled to their hearts' content. Strange are the ways of God and we simply wonder at them.

The Haqiqat-ul-Wahi.

The *Haqiqat-ul-Wahi* like the Barahin-i-Ahmadiyya is the most important book from the pen of the Promised Messiah which he compiled in 1906 and published on May 15, 1907. The compilation of the Book was necessitated by

the mushroom growth of a number of men in India who professed to be recipients of visions and revelations, while in reality they were under the thumb of Satanic agencies. Not only that but they had the audacity to bring their dreams and visions in support of their false beliefs to deceive the ignorant masses.

Therefore the authors attention was drawn to the need of establishing a criterion to judge between a true and a false dream, vision or revelation. The holy author has divided the whole subject into four chapters, the first dealing with those dreamers who, no doubt see some dreams or have some revelations but, in reality, they have no genuine contact with God. It is only the natural frame of their mind that gives rise to certain dreams and revelations, which do not spring from a pure, sincere and guiltless heart. Their experiences, therefore, have no spiritual value. Such dreamers may belong to any class of society, non-believers, heretics, licencious men or women. Their dreams are far beyond the halo of heavenly ligh and as such, are to be discarded.

Dreamers of the second category are those who might claim some sort of contact with God, but it is not very significant. There are certain impurities which are still lurking in their inner self. Such dreamers may be likened to a man who sees fire burning at a distance, but he has not moved near enough the fire so as to feel the warmth of it. Mere sight of the fire will not save him from the ravages of cold. Unless a dreamer treads carefully along the right path, he is not blessed with a perfectly clear manifestation of God's mercy. As a matter of fact, the clearness of revelation is in proportion to the cleanliness of dreamer's

heart. The purer the heart, the clearer the manifestation of God. Just as when you look into a mirror, the cleanliness of the image will depend upon the cleanliness of the looking glass.

Dreamers of the third category are those who burn the cloak of their selfish desires in the fire of the Love of God; who lead a very difficult life for the sake of their Creator, who suffer all sorts of pains for the sake of their Lord, who refuse to comply with the behests of their self; who exhibit such a power of their faith in God that even the angels wonder at them; they are the warriors of God, parry all the onslaughts of Lucifer. Their sincerity and faithfulness to their Creator is proverbial. Worldly charms allure them nor does the love of wife or children turn them away from God. In short, they are not daunted by any fear, nothing in the world can stand in their way or interfere with the performance of their duty to God.

The dreams, visions and revelations of such men of God are the most reliable, they always come true. Their hearts are as pure and clean as clear distilled water, free from all impurities. They reflect the attributes of God in the mirror of their pure hearts.

Islam is the only religion on the surface of the earth today which claims to produce men of such spiritual calibre. Muslim saints in the past guided the people in their neighbourhood, like stars in the firmament at night. Even in our own times, men of this calibre are not wanting; Hazrat Mirza Ghulam Ahmad of Qadian was raised at the beginning of the 14th century (Hijra) to defend Islam against the the onslaughts of Christians, Hindus and others.

THE NEW ENTRANTS

(99) **1. (a) Hazrat Mirza Aziz Ahmad M.A.**

Hazrat Mirza Aziz Ahmad, son of (Hazrat) Mirza Sultan Ahmad, was born on October 3, 1890 at Qadian. He was the first grandson of the Promised Messiah (peace be on him) who joined the fold of Ahmadiyyat of his own free will probably in 1905, when he was a student of the 9th class Talimul Islam High School, Qadian. Mirza Aziz Ahmad passed his Entrance (Matriculation) Examination in 1906 and then went to join the Aligarh College where he graduated in 1910. He then joined the Government College, Lahore and took his Master's Degree in econmics. He then joined the Punjab Civil Service and retired as A.D.M.

He joins the Ahmadiyya Movement.

The Promised Messiah had a vision on October 20, 1899 in which he saw a boy of slender build with a rosy complexion whose name was Aziz and the word 'Sultan' formed part of his father's name. The vision actually came true when Mirza Aziz Ahmad, son of Mirza Sultan Ahmad was brought to the presence of the Promised Messiah in the Mubarak Mosque by Sheikh Yaqub Ali Irfani. Maulvi Abdul Karim of Sialkot and Sahibzada Mirza Mahmud Ahmad. He was then and there initiated into the Ahmadiyya Movement. On the day following Mirza Aziz Ahmad was invited to a feast along with other young members of the family in the house of the Promised Messiah who was much pleased with his own grandson's initiation into the Ahmadiyya Movement and at the fulfilment of his previous vision. Mirza Aziz Ahmad had also the privilege of being

a member of the marriage-party of Sahibzada Mirza Bashir Ahmad to Peshawar on May 10, 1906. On the death of his first wife, Mirza Airza Ahmad married Nasirah Begum the eldest daughter of Mir Muhammad Ishaque in March, 1930. After his retirement from government service Mirza Aziz Ahmad placed his services at the disposal of Hazrat Khalifatul Masih II. He was appointed Chief Secretary to Hazrat Khalifatul Masih in 1949 in which capacity he selflessly served the community for a number of years.

Character

Mirza Aziz Ahmad, possessed all the good qualities of head and heart and the study of the Holy Quran gave him an insight into the realm of spirituality. He was a loving husband, kind father, faithful friend and a noble foe. He was well-known for his jovial talk, pleasing manners and sympathetic attitude. He died, after a brief illness, on January 23, 1973 and was given a proper burial in the special enclosure of the Bahishti Maqbara, Rabwah. May his soul ever rest in higher regions of paradise. Amen.

(100) 2. (b) **Maulvi Ali Ahmad Haqqani.**

Maulvi Ali Ahmad was born in 1865 at Kalanaur, District Gurdaspur. He picked up knowledge of Persian language and literature with his father Maulvi Nazim-ud-Din. He also acquired a good practical knowledge of Arabic. He went to join the Normal School at Lahore where he made his acquaintance of Mirza Arshad Gorgani of Delhi and "showed" him his poems. He joined the Education Department and served it faithfully for a long

time. In his search for truth he scanned all English translation of the Vedas and the Upanishidas and studied the Bible intently from beginning to end. He also studied the Holy Quran and offered his prayer regularly. During his stay in Lahore he studied books on Ahmadiyyat and came to the conclusion that he should cast his lot with the claimant notwithstanding the stiff opposition of the Ulema of the day. He came to Qadian in 1906 and tendered his allegiance to the Promised Messiah (peace be on him). He spent the last 16 years of his life in Rawalpindi. He was elected president of the local Ahmadiyya Community of which he was the moving spirit. He died at the early age of 51 years. His poems have been collected into a book called The 'Guldasta-i-Haqqani'. His two sons, Bashir Ahmad, B.A., LL.B. and Nazir Ahmad Rahmani were both poets and men of learning.

(101) 3. (c) **Sheikh Muhammad Yusaf, Editor, The 'Noor' Qadian.**

Sh. Muhammad Yusaf was a convert from Sikhism. In June 1906 he came to Qadian, met with Maulana Noor-ud-Din who introduced him to the Promised Messiah. The Sheikh narrated the circumstances under which his conversion to Islam was brought about. The Promised Messiah was very much impressed by his narrative and asked the Maulana to arrange for a public lecture. Our new brother delivered his maiden speech in the Aqsa Mosque on June 20, 1906.

He was posted as a vernacular teacher in the Talimul Islam High School, Qadian. The Sheikh started a news-

paper 'al-Noor' in the time of Hazrat Khalifatul Masih I which preached Islam to the Sikhs. The Sheikh also translated the Holy Quran into the Gurmukhi, and into Hindi for the benefit of the Sikhs and the Hindus. He also wrote a biography of the Holy Prophet Muhammad (peace and blessings of God be on him) which was fondly read by the Sikhs. After the partition of India 1947 the Sheikh migrated to Gujranwala with his family. He paid a visit to Rabwah in 1951 and was granted audience by Hazrat Khalifatul Masih II. On return home he sickened and died on May 6, 1952. His last will his sons was that his body be conveyed to Rabwah for burial. Hazrat Khalifatul Masih offered the funeral prayers. He was interred in the Bahishti Maqbara along with the companions of the Promised Messiah (peace be on him) May his soul ever rest in peace.

The Year 1907

The bubonic plague had been working havoc in the Punjab for some years past. The Gurdaspur District and the neighbourhood of Qadian was not immune from it. But the house of the Promised Messiah and all those who lived in it were miraculously safe from the ravages of plague. All those foul mouthed opponents who prayed to God against Prophet Ahmad of Qadian themselves fell a prey to the plague. Maulvi Rusal Baba of Amritsar, Hafiz Sultan of Sialkot, Charagh Din of Jammu and Maulvi Saadullah of Ludhiana and all died in the life-time of the Promised Messiah. Some of the Arya Samajists of Qadian, particularly members of the editorial staff of

the "Shubh Chintak" published false reports about the Promised Messiah. One of the Arya Samajists of Qadian had the audacity to use the foulest language when the Promised Messiah and his 2000 followers were saying their prayers in the Aqsa Mosque on December 27, 1906, and this in the presence of the Deputy Inspector of Police on duty. After prayers the Promised Messiah advised his followers to keep patience and wait till God Almighty Who sees every evil done, will punish the tyrants. In February 1907 the plague swept away, the Editor, the Manager, their sons and wives.

Seditious Agitation in Northern India.

The partition of Bengal Lord Curzon in 1905 was regarded by the Hindus as a bisection of their nation. They carried on their agitation from the pulpit, platform and the press against the British rule in India. They threw overboard all the benefits they had derived from their masters. They boycoted British goods to force them to annul the partition. On this occasion the Promised Messiah issued directive to his followers urging them not to participate in the agitation but to be faithful to the British Government under all circumstances for they were their protectors. A public meeting was also organised in Qadian on May 12, 1907, under the chairmanship of Sahibzada Mahmud Ahmad. Maulana Noor-ud-Din delivered a speech denouncing the agitation carried on by the Hindus and their thanknessness to the British rulers under whose benign rule the Hindus were supreme in all government departments.

A Religious Conference at Lahore.

The Arya Samaj (Wachhowali) announced in Nov. 1907, that they were going to hold a religious Conference at Lahore from December 2 to 5, 1907, to which they cordially invited the religious heads of different religious to participate and discuss the question "Can there be a revealed book, if so, which?" The Secretary of the Conference wrote to Hazrat Mirza Ghulam Ahmad of Qadian to personally participate in the Conference. Dr. Mirza Yaqub Beg of Lahore came to Qadian and eulogized the good intention of the organizers of the Conference. Whereupon the Promised Messiah gave his consent and wrote an essay on the subject under discussion. The essay was read on December 3 between 8 and 10 p.m. by Maulana Noor-ud-Din Sahib for an hour and then by Dr. Mirza Yaqub Beg for another hour. It was best listened to in rapt attention by the audience. December 4 was exclusively reserved for the Arya Samajists. The Secretary Dr. Churanie Bhardavaj commenced reading of his essay. But eontrary to all canons of law he heaped all sorts of vituperations on the Holy Prophet of Islam (peace and blessings of God be on him). Even the President of the session did not raise his finger in protest. The Muslims in the audience were cut to the quick but they did nothing to disturb the law and order. When the matter was reported to the Promised Messiah at Qadian he became very angry and admonished all those who had gone to Lahore for participation in the Conference. Maulvi Mohammad Ahsan most humbly apologised on behalf of the participants whereupon his anger subsided and he pardoned them all.

Abdul Karim of Hyderabad.

Abdul Karim, son of Abdur Rahman of Hyderabad (Deccan) came to join the Talimul Islam High School, Qadian in 1906. In the beginning of 1907 he was unfortunately bitten by a mad dog. He was sent to Kasauli for medical treatment where he stayed for some days and then came back to Qadian, apparently recovered from the ailment. But he again showed signs of madness. The authorities at Kasauli were again informed of the incident. They sorrowfully replied that "Nothing could be done for Abdul Karim". Whereupon the matter was reported to the Promised Messiah. He deeply felt for the poor boy and sincerely prayed for his recovery. And lo' the efficacy of prayer worked wonders. The boy showed signs of recovery, he was not afraid of water nor of light. He performed his ablution and said his prayer and slept peacefully for the night. He thoroughly recovered and then went back to Hyderabad, Medical experience shows that in a Hydrophobia case when signs of madness become apparent, the patient is sure to die. But here apparently a dead boy was restored to life.

Sahibzada Mirza Mubarak Ahmad Passes Away.

Mirza Mubarak Ahmad was the youngest son of the Promised Messiah (peace be on him). He was born on June 14, 1899. Sunday, the 25th of June was fixed as the day to perform the aqiqa (shaving the baby's head and slaughtering a pair of goats) but owing to rains during the night the morning prayers was performed earlier than usual and after the prayers, all went to bed again and slept late

after sunrise. The Promised Messiah sent for Munshi Nabi Bakhsh of Batala (incharge of ceremonial arrangements) and asked him if everything was well in hand. Nabi Bakhsh was in a fix. Nothing had been done so far. The Promised Messiah thought of the inconvenience of the guests who had been invited for the occasion. But then he suddenly remembered his 14 years old vision in which he was told that he would have a fifth son whose aqiqa would be performed on Monday. Accordingly the aqiqa was postponed for a day and was performed on the following day which was Monday.

Sahibzada Mubarak Ahmad was a good and promising boy. Even before his birth, the Promised Messiah received a revelation انی اسقط من الله و اصیبه "I come down from God and will go back to Him". Besides there are other visions and revelations in which the Promised Messiah was clearly told that the boy would die young. In the second week of September, 1907, Mubarak Ahmad sickened and his disease caused anxiety. Maulana Hakim Noor-ud-Din attended and did his utmost to cure him but to no avail. The boy breathed his last on the morning of September 16, 1907. The Promised Messiah bore the loss of his dear son with dignified patience. He sat down to write to his friends outside that Mubarak Ahmad had died in accordance with the revelation and that he was resigned to the will of God. The boy was buried in the Bahishti Maqbara on the same day.

Annual Gathering of 1907.

The Annual Gathering of 1907 was characteristic of being the last in the life-time of the Promised Messiah who

passed away on May 26, 1908. It was the largest of its kind because the number of guests that visited Qadian in the last week of December 1907, were beyond expectations. Never before had the soil of Qadian been trodden down by a multitude so great as had assembled on that occasion. On December 26, 1907, the Promised Messiah came out of his house for his morning walk. He was joined on the way by friends and visitors from outside. By the time the party reached Reti Challa, outside the town, the throng was so dense and deep that it became physically impossible for him to go any further. The Promised Messiah stopped under a tree and shook hands with the guests for about two hours. December 27 fell on Friday. The sermon was delivered by Hazrat Maulvi Noor-ud-Din in the presence of the Promised Messiah. After the Juma and Asr prayers the Promised Messiah addressed the congregation in the Aqsa Mosque and urged them to purify their hearts. The purification of heart according to the Promised Messiah consists in discharging one's duties to God on the one hand and his duties to human beings on the other. On December 28 he addressed the audience again and explained to them that the story of Zul Qurnain as mentioned in the Holy Quran (Al-Kahf 18:84) was, in reality a prophecy which was to be fulfilled in the latter days in the person of the Promised Messiah and Mahdi. He was therefore, the Zul-Qurnain of Modern times and was destined to put a stop to the mischievous activities of God and Magog and firmly establish the religion of Islam in the hearts of Western nations. The Secretary, Sadr Anjuman Ahmadiyya, Qadian, called upon a Conference of the Presidents and Secretaries of Jamaats in the Mubarak Mosque and

read out his report of various departments of the Sadr Anjuman Ahmadiyya under the presidency of Maulvi Noor-ud-Din Sahib. The budget for the ensuring year, 1908, was also presented and passed. The proceedings of the Conference came to a close at about 11-45 p.m. Some of the participants of the conference could not have their meals in time so they went to bed hungry. The Promised Messiah received the revelation :

يا ايها النبی اطعمو الجائع و المعتر

(O Prophet feed the hungry and the needy). The Promised Messiah woke up and sent for Maulvi Muhammad Ali, the Secretary and said to him, "I have received a revelation mentioned above which shows that some guests could not take their meals and were hungry". He told the secretary to immediately get the food prepared and serve the guests. Dr. Hashmat Ullah (the personal physician of Hazrat Khalifatul Messiah II) was one of those who had slept hungry and when the food was ready they were awakened from their sleep and were duly served.

The New Entrants : (1907)

(102) 1. (Sir) Muhammad Zafarullah Khan :

Ch. Muhammad Zafarullah Khan was the eldest son of Ch. Nasarullah Khan, a well-known pleader of Sialkot. He was born on February 6, 1893. His revered father joined the Ahmadiyya Movement when the Promised Messiah paid his last visit to Sialkot on October 27, 1904. When young Zafarullah Khan saw the Promised Messiah for the first time, he was inwardly drawn towards him. He was

convinced that a man of such calibre and demeanour could not but be a righteous man. Whatever he said or did was true. Since then he felt himself an Ahmadi in spirit, though not in form. In September, 1907, Ch. Zafarullah Khan accompanied his father to Qadian and formally pledged himself at the blessed hand of the Promised Messiah on September 16, 1907. After completing his academic career at the Punjab and Cambridge University he was called to the Bar in 1916. He distinguished himself as a promising lawyer when he pleaded against the dissolution of Nikah of an Ahmadi couple of Malabar pending in the Madras High Court in 1922. The Learned Judges Oldfield and Krishnan gave their verdict that the Ahmadiyya are as good a sect of Islam as other Muslims are. He also edited "The Indian Cases" in the early twenties at Lahore. His services to the Ahmadiyya Community, the Muslim League and to the Arab world at large will long be remembered by the posterity.

He was a member of the Viceroy's Executive Council at Delhi from 1935 to 1941. He led the Indian Deputation to the League of Nations in 1939. He pleaded the case of the Muslim League before the Radcliff Commission. Qaid-i-Azam Muhammad Ali Jinnah appointed him Foreign Minister of Pakistan. He became a judge of the International Court of Justice in 1954 ; Vice-President in 1958 and President in 1970. He was elected President of the 17th General Assembly of the United Nations in 1962.

(103) 2. Seth Abu Bakr Yusaf of Jeddah.

Seth Abu Bakr Yusaf visited Qadian for the first time on September, 15, 1907, and stayed in the company of the

Promised Messiah for 10 days and then went back to Jeddah on September 26, 1907. On his return journey the Promised Messiah gave him ten copies each, of the Istafta and Commentary of Sura Fatiha to be presented to the Ulema of Jeddah and Mecca. Seth Abu Bakr visited Qadian every now and then in succeeding years. He married his daughter Sayyada Aziza Begum to Hazrat Bashir-ud-Din Mahmud Ahmad Khalifatul Masih II who bore him two sons Mirza Wasim Ahmad and Mirza Naeem Ahmad. His family migrated to Qadian and after the partition of the country in 1947 he came to Rabwah. He expired on January 10, 1958 and was buried in the Bahishti Maqbara (Rabwah). His grandson Kamal Yusaf is a missionary of Islam in Denmark.

(104) 3. Sh. Niaz Muhammad of Gujranwala.

Sh. Niaz Muhammad was the son of Sh. Muhammad Bakhsh Sub-Inspector Police, Batala, who was a sworn enemy of the Promised Messiah (peace be on him). It was he who had broken open the locks of trunks in the house of the Promised Messiah at the time of his house search after the murder of Pandit Lekh Ram of Peshawar in 1897. It is strange that Sh. Niaz Muhammad was guided to the truth of the Promised Messiah's claim to be the Mahdi and Masih as given in the Holy Prophet's traditions. He came to Qadian with a sincere heart and met the Promised Messiah. Sheikh : "Hazrat ! I am thoroughly convinced of the truth of your claims to be the Mahdi and Messiah and am quite prepared to submit my allegiance to you, but on one condition."

The Promised Messiah : "What is that" ?

Sheikh : "Please, Sir ! Pardon my father Muhammad Bakhsh whose attitude had been so hostile towards you."

The Promised Messiah : "Yes, I do so".

The Sheikh, then, pledged at his hand. His sincerity and faith were ever on the increase. After his retirement from Police service he settled at Qadian in 1941.

(105) 4. Sheikh Fazal Ahmad of Batala.

He was born at Batala in 1883. He joined the Ahmadiyya Movement in 1907. He was a zealous member of the Ahmadiyya Movement. He was bold enough to preach Islam to his British Officers. After retirement he served as Accountant, Sadr Anjuman-i-Ahmadiyya at Rabwah. He was a passionate lover of the Ahmadiyya Caliphate.

Dr. J. A. Dowie of America :

Dr. John Alexander Dowie was a preacher of Christianity. He claimed the Power of healing and he also claimed to be Elijah and forerunner of Jesus Christ. With regard to his attitude towards other religions he was deadly against Islam. He prayed to God for the destruction of Islam and its followers all the world over. His vituperations of Islam and its holy Founder brought him to the notice of Promised Messiah in India who challenged him to a prayer—duel of us two whoever is a liar shall die in the life-time of the True one. Dr. Dowie took

no notice of his challenge but went on with his vituperations louder than before. We quote from the Review of Religions, April 1908, the full story of Dr. Dowie's rise and fall and his tragic death on March 1908 as predicted by the Promised Messiah.

John Alexander Dowie was a Scotsman and he first landed at San Francisco in America in 1888. Before this he was for a short time a convict in Tasmania. It was in 1892 that he took to preaching and soon began to build up a separate following. He claimed the power of healing, and it was this claim which brought to him many a credulous but wealthy people. With their wealth he became a rich man. The site of Zion City was bought in 1900 and lots were sold to the faithful who established themselves there. It was on the 2nd June, 1901 that he first declared himself as Elijah the Prophet. The claim brought to him more wealth and a greater number of followers still. So great was his success that as a New Year's gift he was not satisfied with less than a million Dollars and when travelling be occupied the most expensive and luxurious state-rooms. In 1902 he published a prophecy to the effect that all the Muslims living on the earth would be destroyed unless they bowed before the cross. It was on his publica'ion of this prophecy that the Promised Messiah addressed to him a letter published in the Review of Religions of September 1902 inviting him to a Mubahila. It was a reply to Dowie's prediction of the destruction of the Muslims and in this letter he was challenged to "pray to God that of us two whoever is the liar may perish first". Such was the gist of this challenge which was published in numerous English and American newspapers.

Dowie, however, took no notice of the challenge, nor did he make any mention of it in his paper, the 'Leaves of Healing'. But he continued his vituperations against Islam. On the 14th February 1903, he wrote: "I pray to God for the day to come when the crescent shall disappear. May God grant it. God destroy it". And on the 15th August he wrote in the same paper referring to Islam: "The Zion will have to wipe out that shocking blot upon humanity". Accordingly on the 23rd August 1903, the Promised Messiah published another announcement headed "Predictions concerning Pigott and Dowie" which contained a plain prophecy as to the end of the impostor. The following extract from the New York Commercial Advertiser is sufficient to prove the vast circulation of the notice in America. Under the heading "Dowie challenged", the paper wrote:

"From far away India comes a printed circular from Mirza Ghulam Ahmad, who, writes from Qadian the Punjab.........He has issued a challenge to Elijah III to make good his pretensions, but so far Zion City's own and special Messiah has failed to reply. "In support of his claims to divinity the Indian Messiah declares that when the Lord saw how badly things were being managed on earth, He raised him in the land of the Punjab 'for His works are wonderful'. "I am the true Messiah who was to come in the last days thus has Almighty God spoken to me, 'he announces :' I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim. The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say

it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed to a far greater extent than in that of Jusus' person. If these are simply my own assertions, and there is no other authority for them, I am a liar; but if Almighty God bears witness to my truth no one can give the lie to me. Thousands of times I should say times without number ——has He borne witness to the truth of my claim.

"A sign of the evidence of God in my favour will appear on the death of Mr. Pigot, the arrogant pretender to Divinity, who shall be brought to destruction within my life time. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America ah! if they only ponder over them and benefit from them.

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him in September last, nor has he done so much as to mention it in his paper. For an answer to that challenge, I will wait for a further period of seven months from this day the 23rd of August 1903. If he accepts the challenge within this period and fulfil all its conditions as published by me previously and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five,

and, therefore compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him who is the lord of heaven and earth and Judge over all judges, and He will decide it in favour of the true claimant."

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life-time if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death of him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal."

"In view of the fact that Ahmad appears to have Dr. Dowie in a corner, it may be possible that the latter will prefer to stay there rather than come out in the open and leave the world with great sorrow and torment."

This quotation from the Commercial Advertiser of New York does not leave any necessity for the reproduction of the announcement itself. But it may be added that the notice is concluded with a long prayer in which Divine judgment is implored to decide between truth and falsehood. The first sentence of this prayer runs thus :—

"I close these brief remarks with the following prayer. O powerful and perfect God, who has ever been revealing

and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures having taken to human-worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee".

Thus did the Promised Messiah pray to God seventy three and a half years ago to show to the world his truth and the imposture of a false claimant by His judgement, and it is to this Divine judgment that we now desire to call the attention of the public.

The publication of the prophecy is, therefore, a settled fact, and now we have to see whether the prophecy was fulfilled. The prophecy indicated that Dowie who was more than eleven years younger than the Promised Messiah would die in the latter's life-time, that the man who lived like a king in palaces, at whose bidding thousands of men kneeled before him, whose wealth was counted by millions and who enjoyed the most perfect health claiming not only that no disease would affect him, but also that he could heal all kinds of diseases.

At the time of the publication of the prophecy in August 1903, Dowie was the leader, according to his own statement, of over a hundred thousand persons and counted his wealth over twenty million dollars which means in Indian money six crores and twenty-five lacs of rupees. He lived in a house whose preparation cost him nearly six and a half lacs of rupees and occupied the most expensive and

luxurious state-rooms when travelling. Two valets, three secretaries, a personal bodyguard and several sub-deacons attended his personal wants in his journeys. He had a well-paid army of evangelists who worked in almost every country in the world. His factories in Zion were in a most flourishing condition. He was not only the owner of the whole city of Zion, but he was actually making plans for similar other cities. He was so strong and in such good health that he asserted that he would never become ill. For two years after the announcement of the prophecy, the star of his prosperity was still in the ascendance.

Great was the fortune which Dowie attained but greater still was his adversity. Great was his rise but greater still his fall. He claimed that he was Elijah and forerunner of Christ and that he was divinely inspired but he was bitterly denounced by the whole body of his own followers who repudiated his alleged divine powers. He said that, as the messenger of Jesus Christ, he was free from sin and that his life was a pattern for others, but his most intimate friends and his own son and wife revealed the dark side of the picture of his life and showed that while he preached one thing he himself did the opposite. He asserted that disease was sin and claimed to heal it by his prayer, but he himself was laid low by the worst diseases, paralysis and insanity, and neither his own prayers nor those of his followers could heal him. He asserted that the Muslims would perish before his eyes, but he himself perished on March 9, 1907 before the eyes of the Promised Messiah, in accordance with the latter's clear prophecy. Never was man dashed from such prosperity to such adversity.

The Divine judgment has been given in the case of Dowie and the prophecy regarding his end has been clearly fulfilled. It foretold for him an end of great sorrow and suffering within the life-time and before the eyes of the Promised Messiah. "He shall leave the world before my eyes with great sorrow and torment" ; such were the plain and definite words of the prophecy and how clearly they have been fulfilled ! The words were uttered and published at a time when Dowie was at the height of prosperity, and no one could think that he would fall so low. But Almighty God knew the end that was in store for him and He also knew that his end must come in the life-time of the Promised Messiah. No mortal could know these things. God only knew them and He revealed these deep secrets of the future to His Messenger.

CHAPTER XIX

THE YEAR 1908—THE PROMISED MESSIAH'S LAST JOURNEY TO LAHORE.

The "Mother of the Faithful" (the Promised Messias' devoted and faithful consort) had been indisposed for some weeks past. She desired her illustrious husband to proceed to Lahore for her medical check-up and consultation. Hazrat performed istikhara (a special prayer invoking Divine guidance), and received the following revelation :

(Don't you trust in transitory life).

Eventually Hazrat decided to proceed to Lahore with an entourage of 11 persons on the 27th of April 1908. As he could not get a reserved railway compartment at Batala, he stayed there for a day and reached Lahore on the 29th of April. As usual, he put up at Mian Chiragh Din's house outside the Delhi Gate.

After a couple of days Khwaja Kamal-ud-Din, a devoted follower of the Promised Messiah approached him with the request that Hazrat be pleased to stay at his newly-built house, in an open area, now known as the Ahmadiyya Buildings. Hazrat said, "I regard Mian Chiragh Din's house as my own. But if he consents then we might shift to your house". Mian Chiragh Din consented to Khwaja Sahib's proposal and Hazrat, with his party moved to the new quarters.

On May 15, Mian Sir Fazal-i-Hussain of Batala, Mian Shah Nawaz (nephew and son-in-law of Mian Sir Muhammad Shafi) of Baghbanpura came to pay their respects to the Promised Messiah. Mian Fazal-i-Hussain asked that if all the non-Ahmadis be regarded as Kafirs by him then nothing remains of Islam". Hazrat replied that we do not regard 'kafir' anyone who recites the Kalima unless he himself becomes a kafir by regarding me as such. Again he (the Promised Messiah) added that Maulvi Muhammad Hussain of Batala was responsible for issuing a 'fatwa' declaring him and his followers as Kafirs. He (Muhammad Hussain) goes so far as to say that he who considers me as a Muslim shall also be taken as a kafir. Now it is for you to decide what should be our position in such a case.

At long last Hazrat said, 'I don't regard anyone a Kafir unless he calls us as such'.

An Australian astronomer, Professor Clement Ragg, who was touring India at the time came to see Hazrat. He remained in his company for about two hours and asked several questions about the Darwin theory, Spiritualism, the reality of sin; effect of planets on human life etc. etc. Maulvi Muhammad Ali M.A. acted as interpreter. Completely convinced of the truth of his (the Promised Messiah's) arguments and satisfied with his new interpretation of Islam the learned professor embraced Islam and joined the Ahmadiyya Movement and died a staunch Ahmadi Muslim in Australia in 1920. On May 17, most of the notables of Lahore were invited to a dinner where the Promised Messiah delivered a speech which was heard with rapt

attention by the audience. Inter alia, he said, "I have been sent to re-affirm the faith of Islam. I only say that the Master Prophet Muhammad, (peace and blessings of God be on him) is the only Living Prophet of the world. His spiritual benevolence will continue to benefit humanity to the end of the times. A man who plants a tree, waters it properly, why would not God protect and nourish the tree He has planted with His own hands? God has called me a prophet just to distinguish me from the rest of the reformers that appeared at the head of every century in Islam and granted me an exalted position as compared with these Muslim reformers. It is a title of honour for me. On the one side I am a prophet while on the other I am a follower of the Master Prophet Muhammad (peace and blessings of God be on him). This is to fulfil the prophecy of the Master-Prophet that the Promised Messiah would be a prophet. Jesus Christ would not come now. People of today are hoping against hope that the Israelite Messiah would appear in the latter days, Will Jesus be a follower of the Holy Prophet of Islam ? Supposing he comes, what would be the position of the "Seal of the Prophets" (peace and blessings of Allah be upon him).

'Paigham-i-Sulh' or the Message of Peace :

The Promised Messiah was to read out a Message of Peace to the Hindus on the 31st of May, 1908 in the premises of the Ahmadiyya Buildings. He wanted to bring the major warring communities of India to a peaceful stand. But unfortunately he sickened on May 25 and died the following day, on May 26, 1908. The message could

not be delivered on the 31st May as was announced. It was published in a book form and was read out on June 21, 1908 by Khwaja Kamal-ud-Din B.A., LL.B. in the University Hall, Lahore, before a distinguished audience of the major communities of the Punjab. The Champion of Islam demanded of the Hindus, in general and the Arya Samajists, in particular, to be respectful and courteous to the Holy Prophet of Islam just as the Muslims are respectful to Krishna, Rama and Buddha.

Hazrat appealed to the Hindus thus : "If, in order to have complete peace, the Hindu gentlemen, and the Arya Samajists are prepared to accept our Holy Prophet (may peace and the blessings of God be upon him) as a true prophet of God and give up denying and insulting him, I will be the first man to sign an agreement to the effect that we, the members of the Ahmadiyya sect shall always continue to believe in the Vedas and to speak of the *rishis* in the most respectful terms and bind ourselves to pay to the Hindus a penalty of Rs. 300,000 in case, we fail to fulfil the agreement. If the Hindus cordially wish for this peace, they should also sign a similar agreement. This agreement will be as follows : "We believe in Muhammad Mustafa, (may peace and the blessings of God be upon him) and regard him as a true prophet. We will always speak of him respectfully as a true believer should. And if we fail to fulfil this we shall pay to the Leader of the Ahmadiyya Movement Rs. 300,000 as a penalty for the breach of agreement. The members of the Ahmadiyya sect now number not less than four hundred thousand and the sum of Rs. 300,000 is not a large sum when we consider the number of Ahmadis. The Muhammadans that are outside the pale of Ahmadiyya Movement have no congruency in their views and aims ; they recognise no leader whom they think themselves bound to obey. So I cannot say whether they would join hands with us. Even though I am regarded by them as an infidel and anti-Christ, still I hope when the Hindus make this compact with me, the other Muhammadans will not be so foolish as to have their Holy Prophet abused by the Hindus speaking insultingly of the scriptures and the leaders of so good mannered a people. In that case, they themselves will be to blame if the Hindus retaliate, for they themselves will be the cause of abuse. Such a conduct being inconsistent with gentlemanliness and decency, I do not think the other Muhammadans will permit themselves to say anything derogatory to the honour of the Hindu scriptures and the Hindu rishis after the compact has been made. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 intelligent men on both sides".

(Vide Review of Religions, July, 1908, p. 257-58).

Passing away of the Promised Messiah at Lahore.

The Promised Messiah finished writing the pamphlet "The Message of Peace" by 4 o'clock on 25th of May and handed over to the caligrapher. He, then, went out for airing with his family in the evening. He said his evening and night prayers in congregation and then sat for his meals when the felt some disorder in the stomach. He had a motion and felt some weakness. The "Mother of the Faithful" pressed his feet

and he went to sleep. At about 11 o'clock he again had a motion and his debility was considerable. The physician Maulvi Noor-ud-Din and Mirza Mahmud Ahmad were sent for Doctor Mirza Yaqub Beg and Dr. Sayyad Muhammad Hussain Shah were also present. The best medical aid was available but of no avail. By 5 o'clock his condition was causing anxiety. By 9 o'clock all signs of death were apparent. By 10-30 a.m. he breathed his last and left his near and dear ones to mourn his sad demise. The champion of Islam, who carried a crusade against the enemies of Islam for over thirty years, lay silent. His death was lamented by friend and foe alike, for he was a great man and his services for the Faith were magnificent. His body was carried to Qadian overnight where it was placed in a room in Mirza Sultan Ahmad's garden for public view. The next problem was the election of successor to the Holy Founder of the Ahmadiyya Community. All eyes turned to Hazrat Maulvi Noor-ud Din who was the most faithful friend of the Holy Founder and was well-known for his piety, knowledge of the Holy Quran and Islamic lore and for his vast experience of worldly affairs. Khwaja Kamal-ud-Din B.A., LL.B., Secretary of the Sadr Anjuman Ahmadiyya, Qadian prepared a draft requesting Maulana to the pleased to take up duties of Successor (Khalifa) to the Promised Messiah and Mahdi. The Maulana stood in prayer and then in asked the people to assemble in the garden where the holy body of his master lay. There he addressed the assembly and said that by electing him as leader of the Ahmadiyya Community they had laid too heavy a burden on his weak shoulders. All members of the family of the Promised Messiah, (peace

be on him) tendered him allegiance, so did, all members of the Sadr Anjuman Ahmadiyya, Qadian and the membersof The Ahmadiyya Community at large. Thus Maulana Noor-ud-Din became the first Caliph to the Promised Messiah and Mahdi on May 27, 1908. The new caliph led the funeral prayer and the body of the Promised Messiah was laid to rest in the Bahishti Maqbara, Qadian before sunset.

CHAPTER XX

Re-Institution of Caliphate in Islam

The institution of caliphate in Ahmadiyyat was in fact, a recurrence of the process of the institution of caliphate after the death of the Holy Prophet of Islam (peace and blessings of God be on him) 1300 years ago. According to the Holy Quran (Al-Noor 24 : 56) "Allah has promised those among you (the Muslims) who believe and act righteously that He will surely make them successors in the earth". Hazrat Maulana Noor-ud-Din was made the First successor to the Promised Messiah and Mahdi, (peace be on him). The Holy Caliphate, established at Medina after the demise of the Holy Prophet (peace and blessings of God be on him) proved a blessing for the rising Muslim nation. The religion of Islam was firmly established in Arabia and with the advance of Islamic frontiers into the land of Iraq and the grain-producing provinces of Egypt, Syria and Palestine the religion of Islam was willingly embraced by the subjugated Iranians, Egyptians and Syrians. The new nations that joined the fold of Islam proved an asset to the new religion. During the brief duration of the pious caliphate for only thirty years, what wonders were not worked in the sphere of Religion.

ARTS AND SCIENCES

Philosophy, agriculture, horticulture and architecture flourished. Muslims carried their new civilization to the

farthest ends of the then known world and civilized ignorant Europe. Although the theocratic form of Government set up at Medina was changed into monarchy by the Omayyds, the rulers were still called the Caliphs. So did the Abbasids and Turks who enjoyed both spiritual as well as temporal powers. The Islamic Caliphate continued to exert its influence on the body politic of the Muslim nation as late as the year 1922 when the Turks abolished it with their own hands.

The Ahmadiyya Caliphate re-established and re-instituted in 1908 is destined to stay till the end of the times. It is destined to play a glorious role in preaching Islam to the various nations of the world who were kept in the dark from the light of Islam. The first Caliph, Maulana Noor-ud-Din piloted the ship of Caliphate through disturbed waters to a safe harbour, during the brief tenure of office of six years. He expired on March 13, 1914 and was succeeded by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, elder son of the Promised Messiah (peace be on him). Some of the leading members of the Sadr Anjuman-i-Ahmadiyya, Qadian who had been a source of trouble to the First Caliph now openly seceded from the main body and set up their Amirate in the Ahmadiyya buildings, Lahore. The young Khalifa organised the Sadr Anjuman-i-Ahmadiyya on new lines. He opened the first Ahmadiyya Mission in London in 1914 and appointed Ch. Fateh Muhammad M.A. as the missionary incharge. Dr. Mufti Muhammad Sadiq was sent to America (U.S.A.) as our first missionary. Maulvi Rahmat Ali H.A. was sent to Samatra and Java. Maulvi Rahmat Ali spent almost the

whole of his life in Indonesia and succeeded in winning over the Indonesians to the fold of Islam and Ahmadiyyat. Mr. Abdur Rahim Nayyar went to West Africa and succeeded in organizing devoted Jamaats in Nigeria. Thus Ahmadiyya Missions were opened in all the continents of the globe and by now hundreds of mosques have been erected in various countries of America, Africa and Europe. Ahmadiyya Communities now exist in different parts of the world and carry on their work of propagation of Islam in their respective areas. Their annual budgets now rise to lacs of rupees for the spread of Islam. It is fortunate that Hazrat Khalifatul Masih II controlled and guided the destinies of the Ahmadiyya Community for over 51 years. The achievements of his caliphate are numerous and great. He kept himself aloof from politics although he was the best of politicians. Whenever there arose a political crisis in the Sub-continent he advised the Indian Musalmans and showed them the right way. At one time he was unanimously elected President of the Kashmir Committee (1931) and worked for two years for the deliverance of the down-trodden people of Kashmir under the Dogra Raja. It was due to the untiring efforts of Hazrat Khalifatul Masih that the Ahmadiyya population of Qadian was safely transferred to Lahore after the partition of the country into Pakistan and Bharat in 1947. The erection of the new town of Rabwah as the headquarters of the Community was a masterly deed and a great success.

Of his literary achievements, the Tafsir-i-Kabir is a peerless gift that he gave to the Muslim world. It is a commentary of the Holy Quran with particular explaination of the difficult verses of the Holy Book. Volumes will be written on his achievements by succeeding writers.

Hazrat Mirza Nasir Ahmad M.A. succeeded on the death of his illustrious father on November 8, 1965 as Khalifatul Masih III. During the course of first decade of his caliphate the new caliph planned a number of schemes for the propagation of Islam in Europe and Africa. Schools, colleges and hospitals have been set up for the up lift of West Africans. Ahmadiyya Missionaries are regularly working for the spread of Islam among the Negroes. His hundred years Jubilee Scheme is a gigantic project to meet the needs of the second century of the Ahmadiyya Calendar with regard to rapid spread of Islam in the world. The annual anniversary of the Ahmadiyya Community. (December, 1975) was unique in the sense that the number of Ahmadiyya deputations that visited Rabwah and Qadian from America, Africa, Europe and Asia were by far the largest as compared with previous years. The number of foreign visitors (ladies and gentlemen) rose to 80. They represented white, black and yellow races of the world who are on the threshold to join the fold of Islam in the near future. The time is fast approaching when sovereigns and states will embrace Islam and Ahmadiyyat and hold aloft the standard of Muhammad the Seal of the Prophets under all circumstances (peace and blessings of God be on him). Hazrat Khalifatul Masih II has already laid down the principle that will govern the future relations between Ahmadiyya sovereigns and Heads of States and the Caliph (Head of the Ahmadiyya Movement). He says :—

As the Promised Messiah (on whom be peace and the blessings of God) was only a spiritual Khalifa his successors will also remain, so far as possible outside and above politics, even when sovereigns and states join the Movement. They will perform the functions of real League of Nations, and will endeavour, with the help and advice of the representatives of different countries, to regulate international relations. Their principal function will, however, be to look after the spiritual, moral, social and intellectual welfare of the people so as to avoid their attention being monopolized by political matters and vital spiritual and moral affairs being neglected as has been the case in the past. I have said, that they will as far as possible, remain outside and above, politics. I have made this reservation to meet exceptional cases where the people of a particular country, in a time of difficulty or crisis, may request the aid of the spiritual Khilafat, and necessary to make temporary arrangements for the good of the country. But such arrangements would be limited to shortest possible period of time in each case.

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